

ABSTRACT

OF THE
BOUAY CATECHISM

S. MARK 10, 14

*Suffer these children to come
unto me: for the Kingdom
of God is for such.*

Published with Allowance

Printed by M. M.
at the Balmain
School Street.

The A.B.C.

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NOPQRSTVWXYZ.

✚ Aa b c d e f g h i k l m n o
p q r s t v u w x y z & Amen.

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1, 2, 3, 4, 5, 6, 7, 8, 9, 10,
11, 12, 13, 14, 15, 16, 17, 18,
19, 20, 30, 40, 50, 60, 70,
80, 90, 100.



CHAPTER I.

What a Christian is : and of the
Blessed Trinity, and the
Incarnation.

I.

Q. *What Religion are you of.*

A. By the grace of God,
I am a Christian.

Q. *Whom understand you by a Chri-
stian?*

A. Him, who being baptiz'd,
inwardly believes, and outwardly
professes, the Faith and Law of
Christ.

Q. *When are we oblig'd to make
an outward profession of our Faith?*

A. As often as God's honor,
our own, or neighbor's good requi-
res it: For if we deny Christ before
men, he will deny us before his Father.
S. Math. 10. 33.

Q. *In what does the Faith in
Christ chiefly consist?*

A. In two principal Mysteries,
namely the Unity and Trinity.

A 4

M

What a Christian is.
God; and the Incarnation and Death
of our Savior.

II.

Q. What means the Vnity of God?

A. It means, that there is only
One God.

Q. Who is God?

A. The Creator and Sovereign
Lord of all things, who is infinitely
Powerful, infinitely Wise, infinitely
Good, infinitely Merciful, infinitely
Just, Eternal, and Infinite in all per-
fection.

*Q. Why do you say, that God is the
Sovereign Lord of all things?*

A. Because all things depend on
him, and he disposes of all as he
pleases; ruling and governing all
with Wisdom, Goodness, and Justice.

*Q. What mean you by infinitely Po-
werful?*

A. I mean, that God can do all
whatsoever he will, even make things
out of nothing, as he made the world.

*Q. What mean you, when you say
God is Eternal?*

A. That God ever was, is, and
will be for ever.

Q. Does God know all things?

What a Christian is.

A. Yes, he knows all things : past, present, and to come, even our most secret thoughts.

Q. *Where is God?*

A. He is in Heaven, in Earth, and in all places.

Q. *Is he also in Hell?*

A. Yes to punish the Devils and wickedmen.

Q. *Is God here?*

A. Yes.

Q. *Why then cannot we see him?*

A. Because he is a Spirit, which cannot be seen by the eyes of our Body. So we cannot see a soul.

Q. *Shall we never see God?*

A. If we love and serve him faithfully to the end of our life, we shall after our death see him, and be happy with him for ever in heaven.

III.

Q. *What means the Trinity?*

A. It means, that in God there are three Persons, the Father, the Son, and the Holy Ghost.

Q. *Is the Father God?*

A. Yes.

Q. *Is the Son God?*

A. Yes.

Q. *Is the Holy Ghost God?*

A. Yes.

Q. *Why then are they not three Gods?*

A. Because they are all one God.

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A. Because, tho' they are three Persons really distinguish'd, yet they have one and the same Divine Nature.

Q. Is one of these Persons better, wiser, or more powerful than the others?

A. No: they have all three the same Goodness, the same Wisdom, the same Power, and are equal in all things.

Q. Is not God the Father, at least, older than God the Son?

A. No. All and every one of these three Persons have been from all Eternity, and therefore one cannot have been before an other.

Q. Why then is the Father call'd the first Person?

A. Because the Father proceeds from no other, and the Son and the Holy Ghost proceed from him.

Q. Why is the Son the second Person?

A. Because he proceeds from the Father only.

Q. Why is the Holy Ghost the third Person?

A. Because he proceeds from the Father and the Son.

IV.

Q. What means the Incarnation, and Death of our Savior?

A. It means that God the Son, the second Person of the most Blessed Trinity, was made Man, and died upon the Cross to save us.

Q. How call you the Son of God made Man?

A. JESUS-CHRIST.

Q. What mean you, when you say the Son of God was made Man?

A. I mean, that he took the Nature of Man.

Q. Has JESUS-CHRIST then two Natures?

A. Yes: He has the Nature of God, and the Nature of Man.

Q. Then JESUS-CHRIST is both God and Man?

A. Yes he is so. He is God, because he has the Nature of God; and he is also a Man, because he has the Nature of a Man.

Q. What understand you, when you say he has the nature of a Man?

A. I mean, that he has a body and soul like ours.

Q. How many Persons are there in

What a Christian is.

J E S U S - C H R I S T ?

A. Only one.

Q. Which is it?

A. The second Person of the Blessed Trinity, that is, the Person of God the Son.

Q. Has J E S U S - C H R I S T always been God?

A. Yes, from all Eternity.

Q. Has he always been Man?

A. No: but only since the time of his Incarnation.

Q. On what day was he made Man?

A. On the day of the Annunciation of our Blessed Lady, the 25. of March.

Q. Where was he made Man?

A. In the Womb of the B: Virgin Mary.

Q. How was he made Man?

A. Not by human generation, but by the Power and vertue of the Holy Ghost.

Q. When was he born?

A. On Christmas-day.

Q. On what day did he dy upon the Cross.

A. On Good Fryday.

Q. When you say, that the Son of

What a Christian is. 9

God was made Man, and died upon the Cross to save us; what understand you by these words, to save us?

A. To free us from Sin, from the slavery of the Devil, and from Hell; and to obtain for us the Kingdom of Heaven.

Q. Were we engag'd in sin?

A. Yes.

Q. Who engag'd us?

A. Our first Father Adam.

Q. How did he engage us in sin?

A. By eating of the fruit, which God had forbidden him.

Q. What does God require of us, that we may be sav'd?

A. That we avoid sin, and do good.

Q. What good must we do?

A. We must 1. by a lively Faith believe what God has reveal'd. 2. We must place our Hope in God, and Pray with a firm Confidence in him. 3. We must love God above all things, and our Neighbor as our selves. 4. We must keep the Commandments of God, and of his Church.

Q. How may these things be learn'd?

10 *What a Christian is:*

A. By a serious attention to the Instructions given in Catechism.

Q. By what are the Vnity and Trinity of God, and the Incarnation and Death of our Savior commonly signifi'd?

A. By the sign of the Cross.

Q. How does the Sign of the Cross represent the Vnity and Trinity of God?

A. Because, when we put our right hand to our head, saying: *In the name*, we signify one God; and when we make the sign of the Cross, saying: *Of the Father, and of the Son, and of the Holy Ghost, Amen*; we signify the Trinity, or three Persons.

Q. How does the sign of the Cross represent the Incarnation and Death of our Savior?

A. Because it naturally puts us in mind, that Christ, as Man, died on the Cross for us.





C H A P. I I.

Faith Expounded.

Q. **H**ow many principal Vertues are there?

A. Seven; three Theological, and four Cardinal.

Q. Which are the Theological?

A. Faith, Hope and Charity; and they are call'd Theological; because this word signifies a thing that regards, or appertains to God.

Q. What is Faith?

A. It is a gift of God insus'd into our Souls, by which we firmly believe all those things, which God has any way reveal'd to us.

Q. Why must we firmly believe all matters of Faith?

A. Because God has taught them, who neither can deceive, nor be deceiv'd.

Q. How are you sure, God has taught them all?

A. By the testimony of his holy

Catholick Church, which he has commanded us to hear, and promis'd, that it shall teach all Truth to the end of the World.

Q. *What are the points of Faith, we are taught by the Catholick Church?*

A. Such only as God has reveal'd to her.

Q. *Are all these points of Faith written in the Holy Bible?*

A. Many are there clearly express'd, and some are only deliver'd by the living Voice of the Faithfull, and are call'd *Apostolical Traditions*.

Q. *What are those Traditions?*

A. Many things appertaining to Faith, as likewise to Discipline, which the Apostles did not write, but only preach'd and taught by word of mouth; which the holy Church has carefully deliver'd from Father to Son in all Ages down to us.

Q. *What Faith will suffice to save a Man?*

A. A Faith working by Charity, in JESUS-CHRIST. Gal. 5. 6. that is, a Faith, which shews it self by good works.

Q. *What Vice is opposite to Faith?*

A.

A. Heresy, which is an obstinate Error in matters of Faith.



CHAP. III.

The Creed Expounded.

Q. W *Hat is the Creed?*

A. It is the sum of our belief.

Q. *Who made it?*

A. The Twelve Apostles.

Q. *What does the Creed contain?*

A. The chief things, which we are bound to believe of God, and his Church.

The First Article.

Q. W *Hat is the first Article of the Creed?*

A. I believe in God the Father Almighty, Creator of Heaven and Earth.

Q. *What signifies, I believe in God?*

A. It signifies, I most firmly

hold, there is One only God, and believe all that he teaches; and that I ought to place all my hopes in him, to love and seek him as my chiefest Good.

Q. What signifies the word Father?

A. The First Person of the blessed Trinity, who is by nature the Father of the Second; by Grace and Adoption, the Father of all good Christians; and by Creation, of all Creatures.

Q. What means the word Almighty?

A. It means, that God is able to do all things, which he pleases, and as he pleases, and therefore we must doubt of nothing, that he teaches us.

Q. What signifies Creator of Heaven and Earth?

A. It signifies, that God made Heaven and Earth, with all things in them, of nothing, by his only word, Gen. 1.

Q. What else?

A. That he still preserves, moves and governs all, and nothing happens without his pleasure or permission.

Q. Why did God make the Angels?

A. To be partakers of his glory. They are also our Guardians. *Their Angels* (says Christ) *which are in Heaven, always see the Face of my Father, who is in Heaven*, Mat. 18. 10.

Q. When, and to what likeness did God make Man?

A. On the sixth day, and to his own Image, and likeness, Gen. 1.

Q. In what does that likeness consist?

A. Chiefly in this; that Man's Soul is a Spirit, and Immortal: and being One, has yet Three Powers, Will, Memory, and Understanding, which, in some measure, seems to resemble One God and Three Persons.

Q. Why did God make Man?

A. To serve him in this Life, and enjoy him in the next.

Q. Why did he make all other things?

A. For Man's use and benefit.

The second Article.

Q. *What is the Second Article?*

A. And in JESUS-CHRIST his only Son our Lord.

Q. *What means this Article?*

A. It means, that we also believe and put our trust in JESUS-CHRIST, true God and Man, the Second Person of the blessed Trinity.

Q. *Why was he made Man?*

A. To redeem and save us.

Q. *What signifies the name JESUS.*

A. Savior, S. Mat. I. 21.

Q. *Is any special honor due to this Name?*

A. There is; for it is expressly commanded, that *In the name of JESUS every Knee shall bow*, &c. 2. Phil. 10.

Q. *What signifies this word Christ?*

A. Anointed.

Q. *With what was he anointed?*

A. With all Heavenly Graces beyond measure, and with the Divinity it self united to him.

Q. *Why was JESUS call'd Christ or Anointed?*

A. Because he was King, Priest, and Prophet: and such were Anointed, as we read in the Old Testament.

Q. *What mean you by his only Son our Lord?*

A. I mean, that JESUS-CHRIST is the only natural Son of God, born of his Father from all Eternity: and also that he is God and Lord of us and all things.

The Third Article.

Q. *What is the Third Article?*

A. Who was conceiv'd by the Holy Ghost, born of the Virgin Mary.

Q. *What understand you by this Article?*

A. I understand, that God the Son took Flesh of the blessed Virgin Mary, not by humane generation, but by the power and virtue of the Holy Ghost.

Q. *What means, Born of the Virgin Mary?*

A. It means, that Christ was born of her in Bethleem: on Christ-

mas-day, she still remaining a pure Virgin.

Q. What does the Birth of Christ avail us?

A. It is the Cause of all our good, and strongly moves us to Believe and Hope in God, and to Love him, who so loved us, as to bestow his only Son upon us.

The Fourth Article.

Q. What is the Fourth Article?

A. Suffer'd under Pontius Pilate, was Crucifi'd, dead and buried.

D. What understand you by this?

A. I understand, that Christ after a most Painful Life, of above Thirty Years, suffer'd most bitter Torments under that wicked President Pontius Pilate.

Q. What were those Torments?

A. His bloody Sweat, his Scourging at the Pillar, his Purple Garment, his Crowning with Thorns, his Scepter of a Reed, his carrying of the Cross, &c.

Q. What means the word, was Crucifi'd?

** The Creed Expounded. 19*

A. It means, that he was Nail'd to a disgraceful Cross, betwixt Two Thieves, for our Offences, on Good Friday.

Q. *What signifies, dead and burid?*

A. It signifies, that Christ suffer'd for us a true and real Death, and was burid with honor, as the Prophet *Isaiah* foretold *ch. 11.*

Q. *Why did he suffer all this?*

A. To satisfy the Divine Justice injur'd by our crimes; to make us conceive the enormity of our sins; to teach us in what manner we ought to do penance; to testify the excess of his Love towards us; and excite us to love him.

The Fifth Article.

Q. *What is the Fifth Article?*

A. He descended into Hell, the third day he rose again from the dead.

Q. *What means, He descended into Hell?*

A. It means, that as soon as Christ was dead, his blessed Soul descended into that part of Hell call'd

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Limbo, to free the Holy Fathers that were there.

Q. What signifies, On the third Day he rose again from the dead?

A. It signifies, that when Christ had been dead part of three days, on the third day (being *Easter-Day*) he rais'd up his blessed Body from the dead.

Q. What benefit have we by this Belief?

A. It confirms our Faith, and Hope, that we shall also rise again from death, by, and with *J E S U S*.

The Sixth Article.

Q. What is the Sixth Article?

A. He ascended into Heaven, sits at the right hand of God the Father Almighty.

Q. What means, He ascended into Heaven?

A. That when Christ had convers'd Forty days, on Earth, with his Disciples, after his Resurrection; then he ascended in a most glorious manner Into Heaven, in their sight.

Q. On what day?

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A. On Ascension Day, and from the top of Mount Olivet.

Q. *Why did he ascend to Heaven?*

A. To take possession of that Seat of Bliss for himself and us. Secondly, To appear in our Cause before God. Thirdly, To draw our hearts thither after him.

Q. *What understand you by Sits at the right hand of God?*

A. Not, that God the Father has any hands, for he is a pure Spirit, and without Body: but, that Christ as God, is equal to his Father in all things.

The Seventh Article.

Q. *What is the Seventh Article?*

A. From thence he shall come to judge the quick and the dead.

Q. *What understand you by this?*

A. I understand, that Christ shall come from Heaven, at the last day, to judge all Men according to their works.

Q. *Is not every Man judg'd in particular at his death?*

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A. Yes.

Q. *What need then of a general Judgment?*

A. That the Providence of God, who often here afflicts the Good, and prospers the Bad, may appear just to Men, as it is in it self. Secondly, That Christ who was disgrac'd before many, may be glorifi'd before all.

Q. *In what manner will he come to Judgment?*

A. In great Power and Majesty, attended by many Legions of Angels.

Q. *What are the things he will Judge?*

A. All our thoughts, words, and works.

Q. *Who will accuse us?*

A. The Devils, and our own guilty Consciences.

Q. *What will be the Sentence of the Reprobate?*

A. Go, ye Cursed, into eternal fire, which has been prepar'd for the Devil and his Angels, Mat. 25. 41.

Q. *What shall be the Sentence of the Elect?*

A. Come, O ye Blessed of my Father, and receive the Kingdom, which is prepar'd for you, &c. Mat. 25. 34.

The Eighth Article.

Q. W *hat is the Eighth Article?*

A. I believe in the Holy Ghost.

Q. *What means this Article?*

A. It means, that we also believe and put our Trust in the Third Person of the Blessed Trinity, who proceeds from the Father, and the Son, being the same God with them, and descended to us on *Whitsunday* in fiery Tongues.

Q. *Why did he descend?*

A. To enable the Apostles to preach the Gospel, and to plant the true Church, with which he remains for ever. *Jo. 14. 16.*

The Ninth Article.

Q. W *hat is the Ninth Article?*

A. I believe in the Holy Catholick Church, the Communion of Saints.

Q. *What understand you by this?*

A. I understand, that Christ has a Church on Earth; that this Church

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is but One; and that we are bound to believe her, in all things belonging to Faith.

Q. *Why are we bound to believe her?*

A. Because God so commands us, under pain of being look'd on as Heathens, or Unbelievers, *Mat. 18. 17. If he will not hear the Church, let him be unto thee as a Heathen, or Publican.*

Q. *Can the Church Err in Faith?*

A. No, she cannot: because Christ has promis'd, that he and his Holy Spirit will remain with her, and teach her all Truth to the end of the World, *Jo. 16. 13.*

Q. *What is the Church?*

A. It is the Congregation of all the Faithful under Christ Jesus their invisible Head, and his Vicar on Earth, the Pope.

Q. *How many, and what are the marks of the Church?*

A. Four: it is One, it is Holy, it is Catholick, and Apostolical.

Q. *How is the Church One?*

A. Because all, that belong to the true Church of Christ, are of One Faith

Faith and Communion; and all obey
One Authority.

*Q. Why may not a man be sav'd
in any Church or Religion?*

*A. Because there is but One God,
one Faith, one Baptism. Ephes. 4. 1.*

Q. How is the Church Holy?

*A. In her Doctrine; which teaches
a Holy Life; and in Holy Persons,
who by following her Doctrine, have
been eminent for Sanctity in all Ages.*

Q. How is the Church Catholic?

*A. Because this word signifies U-
niversal, and by this it is distin-
guish'd from all separate and parti-
cular Congregations; Secondly, Be-
cause it began with Christ, and, as he
promis'd, shall last to the end of
the World.*

Q. How is the Church Apostolical?

*A. Because it was plac'd by the
Apostles; and continues in the pro-
fession of the same Doctrine they
taught.*

Q. What else?

*A. That it is govern'd by Pa-
stors lawfully sent, and succeeding the
Apostles.*

*Q. What means the Communion
of Saints?*

A. It means, that the same Faith, same Sacraments, and Sacrifice, are common to all the true Children of Christ; who, by their Prayers and Good Works, mutually help and assist one another.

Q. What else?

A. That the Faithful on Earth communicate with the Saints and Angels in Heaven: We by giving thanks for their Glory, and desiring their Prayers; and they by Praying for us and with us.

Q. Is it no dishonor to God to desire the Saints and Angels to Pray for us?

A. No, for we desire nothing of them, but what we and they beg from the bounty of God, who alone is the Giver of all good gifts.

The Tenth Article.

Q. What is the Tenth Article?

A. The forgiveness of sins.

Q. What understand you by this?

A. I understand, that God is able, and willing to forgive us our sins, if we be heartily sorry for them, and confess them, and has given

power to his Church to remit them by the Sacraments of Baptism and Penance.

The Eleventh Article.

Q. What is the Eleventh Article?

A. The Resurrection of the flesh.

Q. What means this Article?

A. It means, that these very Bodies, in which we now live, shall, at the Day of Judgment, be rais'd up, from Death to Life, by the command of God.

Q. How will a Body, in Glory differ from a Body here on Earth?

A. The difference is set down by St Paul, 1. Cor. 15. 52. where he says: *This Corruptible Body shall put on Incorruption, and this Mortal Body shall put on Immortality. So that a Glorifi'd Body shall become perfect like a Spirit, It is rais'd a Spiritual Body, c. 16. v. 44.*

Q. What benefit have we by this belief?

A. It emboldens us to suffer Persecutions, and Death it self, in hope of future Glory.

The Twelfth Article.

Q. What is the Twelfth Article?

A. And Life everlasting.
Amen.

Q. What understand you by this?

A. That such as live well and die in State of Grace, shall live with God in everlasting Glory.

Q. In what consists everlasting Life?

A. In the clear sight and possession of God.

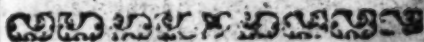
Q. What will follow out of this sight and possession of God?

A. Such Love of him and Joy, as no words can express, or hearts conceive: Hence they will praise and thank him for ever.

Q. What means the word *Amen*?

A. It means, that the whole Creed is to be believ'd with Divine Faith, and therefore we most heartily assent to it.





CHAPTER IV.

Q. *What is Hope?*

A. It is a gift of God, by which, relying on the Divine Assistance, our Souls are rais'd to a lively expectation of eternal Glory.

Q. *On what is this grounded?*

A. On the Power of God, and the Promises and Merits of Christ, who has promis'd Heaven to all such as do good Works, and also Grace, whereby to do them.

Q. *What is the chief sign of Hope?*

A. Prayer.

Q. *What is Prayer?*

A. It is a raising up of our Minds to God, whereby we beg for good things, and to be freed from evil.

Q. *What other effects has it?*

A. It causes obedience to the Law of God, a willingness to suffer for his sake, and final Perseverance.

Q. *What Vice is opposite to Hope?*

A. Despair and Presumption.

Q. *What is Despair?*

A. A Diffidence in the Power of God, and Merits of Christ.

Q. What is Presumption?

A. A foolish confidence of Salvation, without endeavoring to keep the Commandments.



CH A P. V.

Our Lord's Prayer Expounded.

Q. **W** *Ho made this most Holy Prayer?*

A. Christ himself, St. Matth. 6. v. 9.

Q. *Why did he make it?*

A. To Teach us a set Form of Prayer, and how we ought to Pray.

Q. *Why did he make it so short, and easy?*

A. That all Men might be capable of it.

Q. *What beg we by it?*

A. All those chief things, we can ask, or hope for of God.

Q. *What mean those words, Our Father who art in Heaven?*

Our Lord's Prayer Expounded. 31

A. They mean, that God is our Father by Creation, and Adoption also, if we be in the state of Grace, and therefore we may confidently come to Beg all Blessings of him.

Q. *Why, Our Father, and not, My Father?*

A. Because God is the common Father of all; and all good Christians must pray for one another.

Q. *What understand you by, who art in Heaven?*

A. That God is in Heaven, to whom we ought to raise our Hearts as often as we go to Prayer.

Q. *Say the first Petition.*

A. Hallow'd be thy Name.

Q. *What do we Beg by this?*

A. That God may be known, worthily prais'd, serv'd, and honor'd by all his Creatures.

Q. *Say the second Petition?*

A. Thy Kingdom come.

Q. *What Beg we by this?*

A. That when the Miseries and Afflictions of this Life are ended, we may partake of the Joys of his Kingdom.

Q. *What else?*

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A. That Christ may wholly govern us, and make us Obedient to him, by his Grace, in this life, and happy, by his Glory, in the next.

Q. *Say the third Petition.*

A. Thy will be done on Earth, as it is in Heaven.

Q. *What beg we by this?*

A. That God would enable us by his Grace, to do his will in all things.

Q. *What means, On Earth, as it is in Heaven?*

A. We beg by this, that we may be as ready and cheerful to obey the will of God on Earth, as the Saints and Angels are in Heaven.

Q. *Say the Fourth Petition.*

A. Give us this day our daily bread.

Q. *What beg we by this?*

A. All food, and sustenance for our souls and bodies.

Q. *What is the food of the Soul?*

A. The word of God either preach'd to us, or read by us in spiritual Books; The holy Sacraments, especially, the blessed Eucharist; and Divine Grace.

Our Lord's Prayer Expounded. 33

Q. Why is the blessed Eucharist call'd our daily bread?

A. Because it is daily offer'd on the Altar for our sins, and we ought daily to receive it in spirit, or desire.

Q. Say the Fifth Petition,

A. And forgive us our debts, as we forgive our debtors.

Q. What beg we by this?

A. That God would forgive us the sins of our life past, and all the punishments due to them.

Q. Why is it added, As we forgive our Debtors?

A. To signify, that God will not forgive us, unless we forgive our Enemies.

Q. Say the Sixth Petition.

A. And lead us not into temptation.

Q. What beg we by this?

A. That God would not permit us to be tempted above our strength.

Q. Does God tempt us to sin?

A. No, he does not; God is not the tempter of evils, he tempts no Man, S. James c. 1. v. 13.

Q. By whom are we tempted?

A. By the Devil, the World, and

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our own Concupiscence.

Q. It is any sin to be tempted?

A. Not without some consent or voluntary delight on our part.

Q. Say the Seventh Petition.

A. But deliver us from evil.

Q. What beg we by this?

A. That God would free us from all evil, both Sin and other Miseries.

Q. From whence proceeds the Evil of Sin?

A. From the Devil's Malice, and the weakness of our corrupt Nature. For God cannot be the Author of Sin: Sin in God there is none. 1. Jo. 3. 5.



C H A P. VI.

The Hail Mary, or Angelical Salutation expounded.

Q. What is the Hail Mary?

A. It is a Salutation and Holy Prayer to the Blessed Virgin Mary, by which we express our Joy for the Incarnation of the Son of God.

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Q. How many parts has it?

A. Three.

Q. Say the first part.

A. Hail Mary full of grace, our Lord is with thee.

Q. Who made this part?

A. The Holy Ghost, altho' it was deliver'd by the Angel Gabriel.

Q. Say the Second part.

A. Blessed Art thou amongst Women, and Blessed is the fruit of thy Womb, J E S U S.

Q. Who spoke this?

A. S. Elizabeth, inspir'd by the Holy Ghost.

Q. Say the third and last part.

A. Holy Mary, Mother of God, pray for us sinners; now, and at the hour of our death.

Q. What means, Mary, Mother of God?

A. This is added by the Church, as a Profession, that Christ is truly God, and the Virgin Mary truly Mother of God, against certain Hereticks, who deni'd both.

Q. Why say you the Ave Mary after the Pater noster?

A. That by the Blessed Virgin's

36 *The Hail Mary Expounded.*

joining in Prayer with us, we may more easily obtain what we ask for in the Lord's Prayer.

Q. Do you not desire the Prayers likewise of other Saints?

A. Yes, of all the Saints, and in particular of the Saint of my Name, and of my Angel Guardian.



C H A P. VII.

Charity Expounded.

*Q. H*ow many, and what are the Precepts of Charity?

A. They are Two. First, Thou shalt love the Lord thy God with thy whole Heart, with thy whole Soul, with all thy Strength, and with all thy Mind. Secondly, And thy Neighbor as thy self.

Q. What is Charity?

A. It is a gift of God in our Souls, by which we love God above all things, and our Neighbor as our selves.

Q. Who are our Neighbors?

A.

A. All Mankind; especially Catholics.

Q. Why all Mankind?

A. Because they are the Images of God, and redeem'd with the Blood of Christ.

Q. Why especially Catholics?

A. Because they are Members of the Mystical Body of Christ, the Church.

Q. What is it to love God above all things?

A. To prefer him, his will, and Law before all things, so as to be willing to loose all, rather than the love and grace of God, by any mortal sin.

Q. What is it to love our Neighbor as our selves?

A. To wish him the same good both corporal and spiritual, as we do our selves; and this not only in thoughts, and words, but in deeds and effects, by endeavoring to procure him them when it is in our power. And to do him no wrong.

Q. What is the highest act of Charity?

A. To give our Life for God's Ho-

11 *Charity Expounded.*
for, or our Neighbor's Salvation.

Q. What are the effects of Charity?

A. It remits sin, and gives spiritual life to the soul. He that loves not, remains in Death. 1. Jo. 3. 14.



CHAP. VIII.

Concerning the Commandments
in general.

Q. How many Commandments are there?

A. Ten.

Q. What is the chief end of the Commandments?

A. To teach us the love of God, and our Neighbor: He that loves, has fulfill'd the Law.

Q. Who gave the Commandments?

A. God himself in the Old Law, and afterwards Christ our Lord confirm'd them in the New.

Q. Why did God give the Commandments to Moses on Mount Sinai, in Thunder and Lightning?

A. To move us to a careful keeping of them.

Q. Is it possible to keep them all?

Concerning Commandments.

A. It is, by Gods grace, Zachary and Elizabeth were both just before God, walking in all the Commandments of our Lord without reproof, St. Luke 1. 6.

Q. Are we bound to keep them?

A. We are; If thou wilt enter in to life, (says our Lord,) keep the Commandments, Matth. 19. 17.

The Commandments in particular.

The First Commandment.

Q. *S*ay the First Commandment.

A. I am the Lord thy God, who brought thee out of the Land of Egypt, and out of the House of Bondage.

Thou shalt not have strange Gods before me. Thou shalt not make to thy self any graven thing, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth: Thou shalt not adore nor worship them. I am the Lord thy God strong and jealous, visiting the sins of the Fathers upon their Children, to the third and

The first Commandment.

fourth generation of them that hate me; and shewing Mercy to thousands of those that love me and keep my Commandments.

Q. Why put you all this in one Commandment?

A. Because the Scripture mentioning nothing which is the first, second, or third, Commandment; and these words, *Thou shalt not make to thy self any graven thing, &c.* being only an explication of the foregoing vvords; *Thou shalt not have strange Gods before me*; we therefore, with St. Augustine, make of them but one Commandment. Which seems to have been done by Moses himself, *Ex. v. 23.* where he says: *Ye shall not make unto you Gods of Silver, neither shall you make unto you Gods of Gold.* In which words he plainly includes both in one.

Q. What is meant by those first words, I am, the Lord thy God; &c.

A. By those, God declares to us, that he is our true, and supreme Lord, and therefore, we are oblig'd to obey him with all diligence.

Q. What are we Commanded by this?

A.

The first Commandment. 45

A. To love, serve, and worship one only true and living God, and no more.

Q. *What is forbidden by it?*

A. To worship Idols, or give any Creature the Honor due to God.

Q. *What is the Honor due to God?*

A. Supreme and Sovereign Honor. We must worship him, as our Creator, Redeemer, and Last end.

Q. *Is it lawful to Honor the Images of Christ, and his Saints?*

A. Yes, if rightly understood: because the Honor given them, is refer'd wholly to the things they represent: so that by the Images or Crosses, which we Kiss, and before which we Kneel, we Honor and Adore Christ himself.

Q. *Do Catholicks pray to Images.*

A. No, by no means; we pray before them indeed, to keep us from distractions, but not to them; For we know, they can neither see, nor hear, nor help us.

Q. *What benefit then have we by them?*

A. They movingly represent to us the Mysteries of our Savior's Passion.

The first Commandment.
and the Martyrdom of his Saints.

Q. What benefit have we by Honoring and Canonizing Saints?

A. It strongly moves us to imitate their examples, by shewing their rewards.

Q. How do we Honor Saints, and Angels?

A. With an inferior Honor, as the Friends and Creatures of God, not as Gods, nor with God's Honor.

Q. Is it lawful to Honor the Reliques of Saints?

A. Yes, with a Relative Honor; as above explicated: For the Handkerchiefs and Aprons, which had but touch'd the Body of S. Paul, cast out Devils, and cur'd all diseases, Act. 19. 12.

The Second Commandment.

Q. Say the second.

A. Thou shalt not take the Name of the Lord thy God in vain.

Q. What is forbidden by this?

A. All false, rash, and unnecessary Oaths; Cursing, Blaspheming, breaking of lawful Oaths, or Vows.

The second Commandment
and making, or keeping, unlawful
ones.

Q. What is commanded by it?

A. To speak with reverence of
God and his Saints.

Q. In what case is a lawful
swear?

A. When God's Honor, our own,
or Neighbor's lawful defence require
it.

The Third Commandment

Q. *S*ay the Third.

A. Remember thou keep
Holy the Sabbath Day.

Q. What is commanded by this?

A. To spend the Sunday in Pray-
ing, Reading spiritual Books, hear-
ing Divine Service, and the like
spiritual and holy Works.

Q. What is forbidden by this?

A. Servile works, and prophane
Employments.

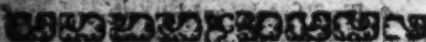
Q. Why was the Jewish Sabbath
chang'd into the Sunday?

A. Because Christ rose from the
dead, and sent down the Holy Ghost
on a Sunday.

Q. By whom was it chang'd?

44 *The Fourth Commandment.*

A. By the Church, in the Apostles time.



THE SECOND TABLE

of the Law Expounded.

The Fourth Commandment.

Q. *Say the Fourth.*

A. Honor thy Father, and thy Mother.

Q. *What is commanded by this?*

A. To love, reverence, and obey our Parents, in all that is not sin.

Q. *What is forbidden by it?*

A. All fowrness, stubbornness, and disobedience to Parents.

Q. *Why are we bound to love them?*

A. Because, under God, they are the chief cause of our very life and being.

Q. *How to Honor them?*

A. Not only inwardly, in our hearts; but also outwardly in our earriage; and by relieving them in their necessities, spiritual and temporal.

The Fourth Commandment. 43.

Q. Why to obey them?

A. Because they have a power from God, to instruct, direct, and correct us.

Q. What is the reward of dutiful Children?

A. Long and happy Life, and a good Death.

Q. What is the reward of undutiful?

A. A short and sinful Life, accompanied with an untimely Death: Witness Absolon, 2. King. 19. 9.

Q. What signifies the Word Father?

A. Not only our corporal Parents, but also our Ghostly Fathers, and all lawful Superiors.

Q. Is any great Honor due to Priests, and Ghostly Fathers?

A. Yes, for they are God's anointed, represent the Person of Christ, and are the Fathers and Feeders of our Souls.

Q. In what are we bound to believe, and obey them?

A. In all things belonging to Faith, and the government of our Souls.

45 *The Fifth Commandment.*

The Fifth Commandment.

Q. S *Ay the Fifth.*

A. Thou shalt not Kill.

Q. What is forbidden by this?

A. All wilfull Murther, unjust shedding of blood, fighting, and quarrelling, hatred, and desire of revenge.

Q. What is commanded by it?

A. To defend our own, and innocent Neighbor's Life.

The Sixth Commandment.

Q. S *Ay the Sixth.*

A. Thou shalt not commit Adultery.

Q. What is forbidden by this?

A. All Carnal sin with another's Wife, or Husband, as also Fornication, and Pollution.

Q. What else?

A. Unchast touching of our selves, or others. With all delight in lustful thoughts and kisses, in unchast words or Songs.

Q. What is commanded by it?

The Seventh Commandment. 49

A. That Husbands and Wives love and be faithful to one another.

Q. *Why is Lust hateful in the sight of God?*

A. Because it defiles in us the Image of God, the Member of Christ, and the Temple of the Holy Ghost.

The Seventh Commandment.

Q. *Say the Seventh.*

A. Thou shalt not Steal.

Q. *What is forbidden by this?*

A. All unlawful taking away, whether by Theft, or by Cheating in buying and selling, or keeping that which is another Man's.

Q. *What is commanded by it?*

A. To give every Man his own.

Q. *What does Theft oblige us to?*

A. To restore the thing stolen to the right owner, if we be able, else the sin will not be forgiven us.

The Eighth Commandment.

Q. *Say the Eighth.*

A. Thou shalt not bear false Witness against thy Neighbor.

Q. *What is forbidden by this?*

The Eighth Commandment.

Q. All false Testimonies, rash judgments, and lies.

Q. What else?

A. Backbiting, flattering, and detraction.

Q. What is he bound to, who has hurt his Neighbor in this kind?

A. To make him satisfaction, and restore his good Name.

Q. What is commanded by this Precept?

A. To speak and witness the truth in all things. For the Devil is a Liar, and the Father of Lies. S. John 8. 44.

The Ninth and Tenth Commandments.

Q. **S**ay the Ninth and Tenth.

A. Thou shalt not Covet thy Neighbor's Wife. Thou shalt not Covet thy Neighbor's Goods.

Q. What is forbidden by these?

A. All inordinate desires of Lust, Adultery, and Theft: As also all desires of others loss or damage, that we may gain by it.

Q. What else?

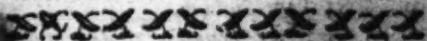
A.

The 9. and 10. Commandement. 49

A. All deliberate, and voluntary delight in Covetous, or impure thoughts.

Q. *What are we commanded by these?*

A. To entertain chaste, and honest thoughts, and be contented with our own estates.



C H A P. IX.

The Commandments of the Church.

Q. *How many, and what are the Commandments of the Church?*

A. There are Six principal ones.

1. To hear Mass on all Sundays, and Holy-days.

2. To fast Lent, Vigils commanded, Ember days, and Fridays also, by the Custom of England, with abstinence from Flesh on Saturdays.

3. To confess our sins at least once a Year.

4. To receive the blessed Sacrament at least once a Year, and thra

E

50. *The Commandments, &c.*
at *Easter*, or thereabouts; namely,
betwixt *Palm-Sunday*, and *Low-Sun-*
day.

5. To pay *Tithes* to our *Pastors*.

6. Not to solemnize *Marriage* at
forbidden times, that is, from the
first *Sunday* in *Advent*, till *Twelf-*
day be past, nor from *Ashwednesday*,
till after *Low-Sunday*.

Q. *Are we bound, under Mortal*
Sin, to keep these Commandments of
the Church?

A. We are. *He that will not hear*
the Church, let him be to thee, as a
Heathen, or a Publican; S. *Matth.*
18. 17.



C H A P. X.

The Evangelical Counsels Ex-
pounded.

Q. *How many, and what are the*
Evangelical Counsels?

A. There are *Three* principal ones.

1. *Voluntary Poverty*; which is a
leaving all things to follow *Christ*.

The Evang. Counsels, Sec. 31
If thou wilt be perfect, go and sell all thou hast, and give to the poor, and thou shalt have treasure in Heaven, S. Matth. 19. 21.

2. *Perpetual Chastity*, which is a Voluntary abstaining from all Carnal Pleasures. He that gives his Virgin in Marriage does well, but he that gives her not, does better. 1. Cor. 7.

3. *Obedience*, which is a Voluntary subjection to another's will, in all that is not sin; that so we may more perfectly deny our selves, and our own Will.

Of the Sacraments in general.

Q *How many Sacraments are there?*
A. Seven. Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony.

Q. *What is a Sacrament in general?*

A. It is a visible sign of invisible grace, instituted by Christ our Lord for our sanctification; That is to say, It is an outward sign, ordain'd by Christ, by which Grace is convey'd to our Souls.

52 *Of the Sacraments in general.*

Q. From whence have the Sacraments their force and efficacy?

A. From the Blood, Passion and Merits of Christ, which they apply to our Souls.

Q. In what chiefly does a Sacrament consist?

A. In the Words, Actions, and other sensible things, us'd and apply'd by the Priest, when he Administers a Sacrament, commonly call'd Matter and Form.

Q. How do the Sacraments cause Grace in our Souls?

A. Chiefly by the Divine Power using them as Means or Instruments, by which Grace is bestow'd on us.

Q. What is Grace?

A. It is a Free Gift of the Divine Bounty, by which we are made the Adoptive children of God, and Heirs of the Kingdom of Heaven. It is also a supernatural Help, not at all due to us, by which we are enabl'd to keep God's Commandments.

Q. Is Grace the only effect, the Sacraments work in the Soul?

A. Besides Grace, Three of them, viz. Baptism, Confirmation and Order

Baptism Expounded.

53

produce another Effect, which is call'd a *Character*.

Q. What is a Character?

A. It is a kind of spiritual mark or seal in the Soul, which always remains in it: Of which *St. Paul* seems to speak, 2. *Cor.* 1. 27. where he says, *That God has Seal'd us.*

Baptism Expounded.

Q. What is Baptism?

A. It is a Sacrament, which consists in an outward washing of the Body, join'd to a set form of words, and makes us Christians, children of God, and of the Church.

Q. What is the necessary matter us'd in the Administration of it?

A. Natural Water, only; for Artificial Water will not serve.

Q. What is the Form, or Words us'd in Christning?

A. I Baptize thee N. N. in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What if the Word, I Baptize, or any one of the three Persons be left out?

A. Then the Baptism is not Valid.

Q. *Can a Man be sav'd without Baptism?*

A. He cannot, unless he has it, either actually, or in desire, with contrition; or be Baptiz'd in his own Blood, by Martyrdom.

Q. *Can the same person receive this Sacrament more than once?*

A. No, he cannot; and it would be a great sacrilege to attempt it.

Q. *Can no Man but a Priest Baptize?*

A. Yes, in case of necessity, when a Priest cannot be had, any Lay Man, or Woman may do it.

Q. *What intention is necessary in him that gives Baptism?*

A. To do what the Church does, and Christ ordain'd.

Q. *What are the effects of Baptism?*

A. It gives Grace, by which we are made the adopted Children of God, and freed from Original Sin, and likewise from Actual, if guilty of it.

Q. *Why have we one God-Father, and one God-Mother in Baptism?*

Baptism Expounded.

A. That, if our Parents neglect it, or be prevented by Death, they may instruct us in the Faith of Christ.

Q. Do the God-Father and God-Mother, and also the Person, who Baptizes, contract any spiritual affinity with the Party Baptiz'd?

A. Yes, and also with his Parents: Inasmuch that they cannot Marry. And the like is to be said in Confirmation.

Q. How can Infants be Christen'd, who have no actual Faith?

A. In the Faith of the Church and their God-Fathers and God-Mothers.

Q. Why are so many Ceremonies us'd in Baptism?

A. To stir up Reverence to the Sacrament, and signify the inward effects thereof.

Confirmation Expounded.

Q. **W**hat is Confirmation?

A. It is a Sacrament, which makes us strong and perfect Christians, able to profess our Faith before Tyrants and Persecutors.

Q. What is the Matter of it?

A. Oyl mingl'd with balm, bless'd by a Bishop.

Q. What is the Form of it?

A. I sign thee with the sign of the Cross, I confirm thee with the Chrism of Salvation, in the Name of the Father, and of the Son, and of the Holy Ghost.

Q. What Scripture have you for this?

A. In the Acts of the Apostles Chap. 8. 17. where Peter and John were sent to Confirm the Samaritans, They laid their hands on them, and they receiv'd the Holy Ghost.

Q. Who is the Minister of this Sacrament?

A. A Bishop only.

Q. What sin is it, not to receive this Sacrament, when we may have it?

A. A Mortal Sin, if it be done out of contempt, or any gross neglect, especially in a persecuting Country, as ours is.



The Blessed Eucharist Expounded.

Q. *What is the Blessed Eucharist?*

A. It is the body and blood of **JESUS-CHRIST**, true God and true Man, under the forms or appearances of Bread and Wine.

Q. *What is there under the form of Bread?*

A. There is not only the Body, but also the Blood of Christ.

Q. *Is the Body of Christ also under the form of Wine?*

A. Yes.

Q. *What else?*

A. There are also under each form the Soul and Divinity of Christ, so that under the form of Bread there are the Body and Blood, the Soul, and Divinity of **JESUS-CHRIST** wholly and intirely. And the same under the form of Wine.

Q. *In what manner is Christ present in the Eucharist?*

A. By the true and real presence of his divine and human Nature, and not in figure only, as *Hereticks* would have it.

Q. How prove you that ?

A. Because when Christ ordain'd it at his last supper, He took bread, bless'd it, broke it, and gave it to his Disciples, saying: This is my Body: and he also bless'd the Cup, saying: This is my blood of the new Testament, which shall be shed for many to the remission of sins; St. Mat. 26. 28.

Q. By what means is that which was before Bread, turn'd into the Body of Christ, and that which was Wine, made the blood of Christ?

A. By the Divine power, which as easily changes one substance into an other, as it made the world out of nothing, and works this miraculous effect by the ministry of the Priest; in the same manner, as when by Moses the Rivers were turn'd into Blood, and Water into Wine by our Savior Christ.

Q. Is the Body of Christ hurt or broken, when we divide and break the Sacrament?

A. No, it is not, For Christ is now immortal, and impassible, he cannot die, nor suffer any more. Rom. 6. 9.

Q. How can the same thing be in many places at once?

A. By the Omnipotence of God to whom nothing is impossible : who is in all , and every one of his creatures at one and the same time ; and daily works such wonders even in nature as surpass our understanding.

Q. *What is the Matter of this Sacrament ?*

A. Wheaten bread , and Wine of the Grape.

Q. *What is the Form of it ?*

A. This is my Body ; This is my Blood.

Q. *What disposition is requir'd in him , that receives the B^e Eucharist ?*

A. That he be in a state of grace , free from all mortal sin. For he that eats and drinks unworthily , eats and drinks damnation to himself 1. Cor. II. 29.

Q. *Is it lawful or profitable to receive under one kind ?*

A. Yes ; Because under one kind we receive both Body and Blood.

Q. *Did not Christ command all to receive under both kinds ?*

A. No : for at the last Supper , when he bid all then present drink of the Cup , none were there but the

50 *The Eucharist Expounded.*

Apostles. And when in S. John. 6. he seems to command the receiving under both kinds, he immediately takes away the difficulty, by promising *Everlasting Life* to him that receives under the form of *Bread* alone: *He that Eats of this Bread shall live for ever.* v. 58.

Q. *What are the effects of this Sacrament?*

A. It increases grace, and nourishes our soul in spiritual life; *He that eats of this Bread, shall live for ever.* S. John. 6. 58.

Q. *Is the Eucharist a Sacrament only?*

A. No: it is also a *Sacrifice*.

Q. *What is a Sacrifice?*

A. It is a supreme act of Religion, due only to Almighty God.

Q. *How is this perform'd?*

A. By offerings made to Him, in testimony of his being the Sovereign Lord of all things.

Q. *In what did the Sacrifice of the Old Law consist?*

A. Chiefly in bloody Sacrifices of Beasts, which the Priests offer'd in the Temple, as Figures of Christ's Sacri-

The Eucharist Expounded.
Sacrifice on the Cross, which was
then to come.

Q. In what consists the Sacrifice of
the new Law?

A. In the Voluntary and Bloody
Oblation, which Christ made to his
Eternal Father, by dying on the
Cross for our Redemption.

Q. But, this being past, how have
we now any Sacrifice in the new Law?

A. By the standing memorial and
continuance of it in the Eucharist.

Q. Why do you say that the Eu-
charist is a standing memorial of Christ's
sacrifice on the Cross?

A. Because Christ at his last supper
commanded it should be offer'd as a
Remembrance of his Passion to the
end of the world: and this is what
is perform'd in the Sacrifice of the
Mass.

Q. Why is there a continuance of
Christ's Sacrifice?

A. Because JESUS - CHRIST,
who is a Priest for ever according to
the order of Melchisedec, having offer'd
him self once in a bloody manner
on the Altar of the Cross, consigns
daily to offer himself by the ministers

62 *The Eucharist Expounded.*

of his Priests in an unbloody manner under the forms of Bread and Wine. So that the Sacrifice offer'd on the Cross, and the Sacrifice of the Mass are one and the same, as to the chief Priest who offers it, and the thing which is offer'd; and differ only in the manner of offering.

Q. What therefore is the Mass?

A. It is the Sacrifice of the Body and Blood of JESUS-CHRIST under the forms of Bread and Wine, in memory of his Death and Passion, for the remission of our sins.

Q. Who said the first Mass?

A. JESUS-CHRIST.

Q. When did he say it?

A. At his last Supper, when he instituted the holy Eucharist.

Q. To whom is the sacrifice of the Mass offer'd?

A. To God only.

Q. Is it not sometimes offer'd to the Saints?

A. No. Masses are sometimes said in honor and memory of the Saints; as thanks giving to God for the benefits, which he has been pleas'd to bestow on them; and that they, joi-

ning their prayers with ours, may interceed for us in Heaven, whose memory we celebrate here on Earth.

Q. What benefit receive we by this Sacrifice?

A. It is a daily application of the merits of Christ for the relief of our necessities, by laying before the Eternal Father the infinite value of his Son's bitter passion.

Q. What are the Benefits the Living receive by it?

A. They are many; First, It applies the Merits of our Savior's Passion, for the Remission of our Sins. 2ly. It procures new Graces, and Blessings for us, by virtue of the said Passion. 3ly. It is the most acceptable Offering we can make to Almighty God in Thanksgiving for all his Benefits.

Q. Does it avail the Faithful departed?

A. It is not to be doubted, but, as *St. Augustin* says, by this wholesome Sacrifice, which is offer'd for them, they are so far help'd, as to be treated with more Mercy then their Sins deserve.

64 *The Eucharist Expounded.*

Q. Is it not a prejudice to the Faithful, that the Mass is said in an unknown Tongue?

A. No: for the Mass contains only those prayers, which the Priest alone is commanded to say, as the Mediator between God and his People. Neither are the People ignorant of what is said, since they have the Mass expounded and English'd in their ordinary Prayer Books.

Penance Expounded.

Q. What is Penance?

A. A Sacrament, by which the Sins we fall into after Baptism are forgiven us.

Q. When did Christ Ordain this Sacrament?

A. After his arising from the dead, when he breath'd on his Disciples, saying; Receive ye the Holy Ghost, whose sins ye shall forgive, they are forgiven, and whose sins ye shall retain, they are retain'd., S. John 20. 23.

Q. What is the Matter of this Sacrament?

A. The sins of the Penitent accompanied with Contrition, Confession and Satisfaction.

Q. *What is the Form of it?*

A. I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.

Q. *What are the Effects of it?*

A. It reconciles us to God, and either restores or encreases grace.

Q. *How many parts has it as it concerns the Penitent?*

A. Three; Contrition, Confession, and Satisfaction.

Q. *What is Contrition?*

A. A hearty sorrow for our sins, by which we have offended so good a God.

Q. *What is Confession?*

A. A full and sincere declaring of all our sins to our Ghostly Father.

Q. *What is Satisfaction?*

A. A faithful performance of the Prayers, or good works enjoyn'd us by the Priest to whom we confess.

Q. *What is requir'd to a good Confession?*

A. First; That we seriously exa-

mine our Conscience. 2ly. To be heartily sorry for all our sins; with a firm purpose to amend. 3ly. To Confess them faithfully to the Priest.

Q. What is a firm purpose of amendment?

A. It is a resolution, by the grace of God, not only to avoid sin, but also the occasions of it.

Q. What if a man knowingly leaves out any one mortal sin?

A. He commits a great sacrilege, by lying to the Holy Ghost; and makes his whole Confession 'nothing-worth.

Q. What is an Indulgence?

A. Not leave to commit sin, or a pardon for sins to come, (as some slander the Church) but only a releasing of temporal punishments, due to such sins, as are already forgiven us by the Sacrament of Penance.

Extreme Unction expounded.

Q. What is Extreme Unction?

A. It is the last Sacrament given to dying persons, to strengthen them in their passage out of this life into a Better.

Q. What warrant have you for this Sacrament?

A. In S. James, 5. 14. where it is commanded: *Is any man sick amongst you? Let him bring in the Priests of the Church, and let them pray over him, anointing him with Oyl in the Name of our Lord, and the Prayer of Faith shall save the sick man, and our Lord will lift him up, and if he be in sin, his sins shall be forgiven him.*

Q. Who is capable of this Sacrament?

A. Every Christian, that is in moral danger of death by sickness, except infants, fools, and such as are always mad.

Q. What is the Matter of this Sacrament?

A. Oyl bless'd by a Bishop.

Q. What is the Form of it?

A. May our Lord, by this holy anointing and his own most tender mercy, pardon thee, whatever thou hast sin'd by thy Seeing. &c. And so of all the other senses.

Q. What are the effects of this Sacrament?

A. It comforts the soul in her last

63 *Holy Order Expounded.*
agony against despair, it remits sin,
and restores health, if it be expedient.

Holy Order Expounded.

Q. What is Holy Order?

A. A Sacrament, by which power is given to the Ministers of the Church, to enable them to do their Holy Offices: and Grace to do them well.

Q. When did Christ ordain this Sacrament?

A. When he gave his Apostles the full power of Priesthood: as at his last supper, when he said to them; *Do this in Remembrance of me: And before his Ascension, when breathing on them, he said; Receive you the Holy Ghost, whose Sins you forgive, &c.*

Q. What did he then give them power to do?

A. To Consecrate and offer the unbloudy Sacrifice of his Body and Blood, and to forgive Sins.

Q. To whom is this Sacrament given?

A. To such chiefly as are made Priests and Bishops, whose duty it is

to conduct the Faithful to eternal life, being to render an account to God for their Souls.

Q. What sin is it therefore to oppose the Government of Bishops?

A. A sin of Rebellion against the peace and safety of God's Church, for Christ has appointed Bishops to be the Guards, and Teachers of his Law.

Matrimony expounded.

Q. What is the Sacrament of Matrimony?

A. It is a new dignity added to the Contract of Marriage, by which it is made a Sacrament of the new Law, and so gives Grace to those that worthily receive it.

Q. What is the Matter And Form of Marriage?

A. The present consents of the Parties express'd in words or other signs, by which they deliver and accept of each others bodies.

Q. What are the effects of Matrimony?

A. It gives special grace to the

marri'd couple to support the difficulties of Marriage, to love, to be faithful, and bear with one another, as also to bring up their children in the fear of God.

Q. How great is the bond of Mar-
riage?

A. So great, that it can never be broken, but by death.



CHAP. XII.

The Cardinal Virtues

Q. How many Cardinal Vertues
are there?

A. Four. 1. Prudence, 2. Justice, 3. Fortitude, 4. Temperance: And they are call'd Cardinal vertues, because they are the fountains, and as it were the hinges of all moral good Works.

Q. Declare to me the offices of these virtues?

A.³ Prudence makes us considerate and wary in every thing, that we our selves be not deceiv'd, nor deceive others. Justice makes us tender to

The Gifts of the Holy Ghost. 72
others, that which is theirs, *Temperance* makes us bridle our inordinant desires. *Fortitude* causes, that we fear not any danger, no nor death it self, for God's service.

The Gifts of the Holy Ghost.

Q. *What, and how many are the Gifts of the Holy Ghost?*

A. Seven. 1. *Wisdom*. 2. *Understanding*. 3. *Counsel*. 4. *Fortitude*. 5. *Knowledge*. 6. *Piety*. 7. *The fear of our Lord*.

Q. *Whereto do these gifts serve?*

A. They serve us for the help of vertue, and to make us perfect in the way of God, because thro' *Fear*, we abstain from sin: Thro' *Piety*, we are devout, and obedient to God: Thro' *Knowledge*, we are taught to understand the will of God: Thro' *Fortitude*, we are help'd to put the same in Execution: Thro' *Counsel*, we are admonish'd of the decens of the Devil: Thro' *Understanding*, we are elevated to penetrate the Mysteries of Faith: Thro' *Wisdom*, we become perfect, ordering all our life, and all our

72 *The Works of Mercy, &c.*
Works to, the glory of God, because the Wiseman knows the last end, and to it directs every thing.

The Fruits of the Holy Ghost.

Q. *How many are the Fruits of the Holy Ghost?*

A. They are twelve. 1. Charity. 2. Joy. 3. Peace. 4. Patience. 5. Longanimity. 6. Goodness. 7. Benignity. 8. Mildness. 9. Fidelity. 10. Modesty. 11. Continency. 12. Chastity. *Galat. 5. 22.*



CHAP. XIII

The Works of Mercy Corporal and Spiritual.

Q. *How many are the works of Mercy, of which we shall be demanded account in particular at the day of Judgment?*

A. Seven. 1. To feed the hungry. 2. To give drink to the thirsty. 3. To cloath the naked. 4. To harbor the har-

The works of Mercy, &c. 75
harborless. 5. To visit the sick. 6.
To visit the imprison'd. 7. To bury
the dead.

Q. How prove you these works
deserve a reward?

A. Because, he that giveth a cup of
cold water only to a Disciple, in the name
of a Disciple, shall in no wise lose his
reward. Saint Mat. 10. 42. And
Christ has promis'd heaven, as a re-
ward, to such as do these things. Saint
Mat. 25. 35.

Q. These are the Works of mercy
Corporal. Now which, and how many
are the works of Mercy Spiritual?

A. Seven also. 1. To give counsel
to the doubtful. 2. To instruct the
ignorant. 3. To admonish sinners.
4. To comfort the afflicted. 5. To
forgive offences. 6. To bear patiently
the troublesome. 7. To pray for the
quick and the dead.

Q. Is it lawful to pray for the dead?

A. Yes, it is a wholesome and law-
ful cogitation, to pray for the dead, that
they may be loosed from their sins.
2. Machab. 12. 45.

Q. Is there also a reward given
for these works?

Ans. Yes, there is. Saint Mat. 25. 35.

74 *The eight Beatitudes.*

A. Yes; For they who instruct others unto iustice, shall shine like stars for all eternity, Daniel 12. 3.

The eight Beatitudes.

Q. What are the eight Beatitudes?

A. 1. Poverty of spirit. 2. Meekness. 3. Mourning 4. To Hunger and thirst after Justice. 5. Mercifulness. 6. Cleanness of heart. 7. To be peacemakers. 8. To suffer persecution for justice sake.

Q. Who are the Poor in spirit?

A. They, who taking off their affections from riches and honors, are willing to be poor and contemn'd.

Q. Who are the Meek?

A. They that seek no revenge, but to overcome evil with good.

Q. Who are they that Mourn?

A. They who despising earthly pleasures and comforts, bewail their own and others sins and the occasions of them.

Q. Who are they that Hunger and thirst after Justice?

A. Such as earnestly endeavor to grow daily in vertue and goodness, and to make others do so too.

The eight Beatitudes.

Q. Who are the Merciful?

A. They who freely pardon all injuries, and relieve those that suffer.

Q. Who are the Clean of heart?

A. They that are careful to keep their minds free from impure thoughts, from the love or desire of all unlawful or vain things.

Q. Who are the Peace-makers?

A. They who seek Peace with God, and keep it with all Men.

Q. Who are they that suffer Persecution for Justice?

A. Such as are so constant in the true Faith, and the practice of a good life, as to be willing to suffer and die, rather than offend against either.



CHAPTER XIV.

The kinds of sin expounded.

Q. How many kinds of sin are there?

A. Two: Original and Actual.

Q. What is Original sin?

G H

76 *The kinds of sin expounded.*

A. It is a want of Original Justice, which we are all born in, by means of Adam's fall.

Q. *How is Original sin remitted?*

A. By Baptism.

Q. *What is actual Sin?*

A. It is a thought, word or deed contrary to the Law of God.

Q. *What is a Sin of Omission,*

A. To omit any thing willingly, which is commanded us, by God or his Church.

Q. *How is actual sin divided?*

A. Into Mortal sin, and Venial sin.

Q. *What is a Mortal sin?*

A. It is a wilful transgression, in matter of Weight, against any known Commandment of God, or the Church, or of some lawful superior.

Q. *Why is it call'd mortal or deadly?*

A. Because it deprives the Soul of her spiritual life, which is the grace of God.

Q. *What is a venial sin?*

A. It is a much more pardonable offence against God or our neighbor.

Q. *What is the effect of venial sin?*

A. It weakens, and cools the ser-

vor of Charity, and lessens our Devotion, hinders the inspirations of the Holy Ghost from Working, leaves the Soul feeble and drowsy, and which is worst of all, disposes to mortal sin, according to that, *he that neglects small faults will fall into great ones.*

Q. How many ways is a venial sin made mortal?

A. Four: First, when one commits a venial sin with such affection, that he is resolv'd to commit it, tho' it were mortal. 2. when the end of doing it is a mortal sin. 3. when one perceives that by committing a venial sin, he shall give an occasion to a mortal one, by scandal, or any other way. Fourthly: Whensoever one commits that, which in it self is only a venial sin, and yet thinks in his conscience it is a mortal one.

Q. How is mortal sin remitted?

A. By hearty Contrition and Penance.

Q. How is a venial sin remitted?

A. By all the Sacraments, by devout prayer, and the like.

Q. Whether go such as die in mortal sin?

78 *The kinds of sin expounded.*

A. To hell, for all eternity.

Q. Whether go such as die in venial sin, or not having full satisfaction for the punishment due to their mortal sins.

A. To Purgatory, till they have made full satisfaction for them, and then to Heaven.

Q. What proof have you for this in the New Testament?

A. First, from our Savior's own words, *Matt. 12. 32.* where speaking of the remission of Sins, he says, There is one that will not be forgiven in this world, nor in the world to come; Which words *St. Augustin* says would not be true, if some sins were not forgiven in the next world: And this implies a Purgatory: for there only is remission of sins, and not in Hell or Heaven.

Secondly, from *St. Paul's 1. Cor. 3. 15.* where, he speaks of some under the guilt of sin, that shall be saved, yet so, as by fire.

Q. How many ways may a man be made partaker, and guilty of another's sin?

A. Nine ways. 1. By counselling it. 2. By commanding it. 3. By consent.

The seven Capital Sins. 99

ing to it. 4. By provoking him to do it. 5. By praising, or flattering him for it. 6. By not speaking, when he ought to speak. 7. By winking at it. 8. By being a partner with him in the fact. 9. By defending the ill done.



C H A P. XV.

The seven deadly or Capital Sins.

Q. Which are the seven Capital sins?

A. First, Pride. 2ly. Covetousness. 3ly. Luxury. 4ly. Anger. 5ly. Gluttony. 6ly. Envy. 7ly. Sloth.

Q. What is Pride?

A. An Inordinate desire of our own worth and esteem.

Q. What is Luxury?

A. An Inordinate desire of Carnal pleasure.

Q. What is Anger?

A. An Inordinate desire of Revenge.

30 *The seven Capital Sins.*

Q. What is Gluttony?

A. An Inordinate desire, or use of meat or drink.

Q. What is Envy?

A. A sadness, or repining at anothers good, because it seems to lessen our own.

Q. What is Sloth?

A. A laziness of mind, neglecting to begin or prosecute good things.

Q. Why are Christians commonly instructed concerning these deadly sins?

A. That thereby they may discern the several roots, from whence all their particular sinful actions proceed, and so when they examine their conscience, see what passion it was that induc'd them to sin, that they may by searching diligently from what source their sins proceed, cut them off in the root it self, by abating affections, and passions, which are most predominant in them.

The sins against the Holy Ghost.

Q. How many are the sins against the Holy Ghost?

A. Six: First, Despair of Salvation, 2ly. Presumption of Gods mercy.

The 4. last things Expounded. 2ly. To impugn the known truth.
3ly. Envy at anothers spiritual good.
4ly. Obstinaty in sin. 6ly. Final impenitence.

The sins that cry to Heaven for vengeance.

Q. *How many such sins are there?*

A. Four: First, Wilful-Murther. 2ly. Sin of Sodom. 3ly. Oppression of the Poor. 4ly. To defraud workmen of their wages.



CH A P. XVI.

The Four last things Expounded.

Q. *What are the four last things?*

A. Death, Judgment, Hell and Heaven.

Q. *What mean you by Death?*

A. That we are all mortal, and must once die, how soon we are uncertain, and therefore should be always prepar'd for it.

Q. *What is the best preparative for a good death?*

32 *The 4. last things expounded.*

A. A good life, and to be often doing penance for our sins, and saying with S. Paul, *I desire to be dissolv'd and be with Christ*, Philip. 1. 23.

Q. *What understand you by Judgment?*

A. That besides the General Judgment of the world, our souls, as soon as we are dead, shall receive their particular Judgment, at the Tribunal of Christ.

Q. *How must we prepare our selves against this Judgment?*

A. By often remembring, that it is a terrible thing to fall into the hands of the living God, Heb. 10. 31.

Q. *What mean you by Hell?*

A. I mean, that such as die guilty of mortal sin, shall be tormented forever and ever. Apoc. 20. 10.

Q. *What understand you by Heaven?*

A. I understand that the chosen, and faithful servants of God, who die in a state of grace, shall live with him, for ever in his kingdom.

Q. *What benefit have we by the frequent memory of these last things?*

The 4. last things expounded. 83.
A. Very great benefit; In all thy
works remember thy last things, and
thou shalt never sin, Eccles. 7. 40.



CHAPTER XVII.

A Short daily Exercise.

I.

What ought you to do when you wake in the morning?

A. I ought to give my first thoughts and affections to Almighty God.

Q. How do you comply with this duty?

1. I lift up my mind to God
make the sign of the Cross and
say : O my God I give thee my heart.
2. I am careful not to begin the
day with an act of sloth, and there-
fore I rise in due time without delay.
3. I put on my cloaths modestly be-
cause God and his Angels are present
and whilst I am putting on my
cloaths I say some prayers, or I
fill with some pious thoughts.

24 *A Short daily Exercise.*

for example, I consider that this may be the last day of my life; that this present day is given me by Almighty God, that employing it in his service I may gain the future day of Eternity.

Q. What do you do as soon as you are cloath'd ?

A. I kneel down and say : In the name of the Father &c.

O my God I believe thou art here : I adore thee and love thee with my whole heart,

Thou hast created me of nothing, redeem'd me by the death of thy son, sanctifi'd me by the grace of thy holy Spirit, and preserv'd me this night. I give thee most humble thanks for these and all other benefits thou hast bestow'd on me. I offer to thee all my thoughts, words, deeds, and sufferings, and beseech thee to give me grace not to offend thee this day, but to do thy holy will in all things.

Our Father &c. In thy name Amen.
And then say, O God &c.

O God &c. whom God the Father has appointed

A Short daily Exercise. 49

to be my Guardian, enlighten me,
keep me, direct and govern me this
day.

O Virgin Mary, and all you Saints
pray for us to our Lord, that we
may by his grace spend this day,
and the rest of our lives in his ser-
vice.

May our Lord bless us, and pre-
serve us from all evil, and bring us
to life everlasting; and may the souls
of the Faithful departed, by the
mercy of God, rest in peace. Amen.

11.

Q. What do you say when you be-
gin any Work?

A. I say: O my God, I offer this
work to thee, please to give it thy
blessing.

Q. Is it good to have such a prayer
day?

A. Yes it can be very profitable, if
done with a pure heart, and a
very humble spirit.

Q. What is the best time for such a
prayer?

A. The best time is when the heart
is most quiet, and the mind most
free from worldly thoughts.

Q. How often should such a prayer be
said?

Q. What do you say after Mass?

A. I rise up, and standing say: we give thee thanks, Almighty God, for all thy benefits; who livest and reignest world without end, Amen.

Vouchsafe, O Lord, to render to all our benefactors, for thy Name's sake, life everlasting. Amen.

Vers. And may the souls of the Faithful, thro' the mercy of God, rest in peace. R. Amen.

Q. What do you, when you hear the Clock strike?

A. I say, at least in my mind: O God, give me the grace never to offend thee.

Q. When one has committed any sin, what ought he to do?

A. To make an act of Contrition; and say: O my God, pardon me, I beseech thee: I am sorry that I have offended thee, because thou art infinitely good, and thou art infinitely merciful. I pray thee, O God, to be reconciled to me, and to give me the help of thy grace, that I may never more offend thee.

Q. What is the best way to avoid sin?

A. To keep the commandments of God, and to follow the counsel of the Church.

A Short daily Exercise.

A. After I have taken holy water
(being upon my knees in the pre-
sence of God) I say: O my God I
adore thee, and love thee with my
whole heart. I thank thee for all
benefits I have receiv'd from thee
particularly, for thy having created
me, redeem'd me by the Blood of
thy Son, sanctifi'd me by the grace
of thy holy Spirit, and preserv'd me
this day.

Q. *What next?*

A. I examin my conscience, con-
sidering how I have behav'd my
self every hour since my last examina-
tion: where, with whom, and in what
I have been employ'd: whether in
my duty towards God, my Neigh-
bor, and my self: the manner of
my life, conversation, and
inclination of my heart, whether
I have been true to my
God and my self.

H. Amen.

I. Amen.

I. Amen.

I. Amen.

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by his supernal Piety has appointed to be my Guardian, enlighten me, keep me, direct and govern me this Night.

O Virgin Mary, and all you Saints, pray for us to our Lord that we may be preserv'd this Night from sin and all evils.

May Our Lord bless us, and preserve us from all evil, and bring us to life everlasting; and may the souls of the Faithful departed, thro' the mercy of God, rest in peace Amen.

After this putting off my cloaths modestly (because God and his Angels are present) I entertain my self with some pious thoughts, as for example, of Dearh, of the Shortness of man's life, or of the Adorations and Praises, which the Saints and Angels offer to God, whilst I Sleep. As soon as I am laid down, I make my heart to be loving to the Lord, and I say, Give me, I beseech thee, O Lord, a good death.

(89)
The manner how to serve at
M A S S.

The Clerk kneeling at the left hand of
the Priest, making the sign of the
Cross with him at the beginning,
shall answer him, as follows.

P. Introibo ad altare Dei.
C. Ad Deum, qui liberat
juventutem meam.

P. Judica me, Deus, & dis-
cerne causam meam de gente
non sancta: ab homine iniquo
& doloso erue me.

C. Quia tu es Deus fortis-
simo mea quare me repulisti?
quare tristis incedo?
Suscipe me iniquus.

P. Emitte decem milia
virtutum tuam: ipsae
erunt, & adduxerunt
in sanctum tuum
tabernacula tua.

C. Et introibo ad altare
Dei : ad Deum , qui lætificat
juventutem meam.

P. Confitebor tibi in circha-
ra , Deus , Deus meus , quare
tristis es , anima mea , & qua-
re conturbas me ?

C. Spera in Deo , quoniam
adhuc confitebor illi , salutare
vultus mei , & Deus meus.

P. Gloria Patri , & Filio ,
& Spiritui sancto.

C. Sicut erat in principio ,
& nunc & semper , & in sa-
cula seculorum , Amen.

P. Introibo ad altare Dei.

C. Ad Deum , qui lætificat
juventutem meam.

P. Adjutorium nostrum in

nomine Domini , & terram.

Confitebor Deo , &c.

Domine Deus , & dimissis peccatis

ruis, perducas te ad vitam æternam.

P. Amen.

C. Confiteor Deo omnipotenti, Beatae Mariae semper Virgini, beato Michaëli Archangelo, Beato Joanni Baptista, sanctis Apostolis Petro & Paulo, omnibus sanctis, & tibi pater, quia peccavi nimis cogitatione, verbo, & opere: *(Strike your breast and say)* Mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, Beatum Michaëlem Archangelum, Beatum Joannem Baptistam, Sanctos Apostolos Petrum & Paulum, omnes sanctos & te pater, orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri.

C. Amen.

P. Indulgentiam.

mem, &c.

C. Amen.

A. Deus tu convexus vivi-
ficabis nos.

C. Et plebs tua letabitur in
te.

P. Ostende nobis, Domine,
misericordiam tuam.

C. Et salutare tuum da no-
bis.

P. Domine exaudi oratio-
nem meam.

C. Et clamor meus ad te
veniat.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

C. Christe eleison.

P. Christe eleison.

C. Christe eleison.

P. Kyrie eleison.

C. Kyrie eleison.

P. Kyrie eleison.

P. Dominus vobiscum: Or
Flectamus genua.

C. Et cum spiritu tuo: Or
Levate.

P. Per omnia secula seculorum.

C. Amen.

At the end of the epistle whether there be read one or more, always say Deo gratias.

The Epistle, Gradual, and Alleluia, or Tract, being read, make reverence, and remove the Book to the right hand of the Altar, and there place it turn'd a little towards the middle of the Altar. And let the Clerk either kneel or stand on the contrary side to the Book.

P. Sequentia S. Evangelii Sec.

Here make the Sign of the Cross, 1. Upon your forehead, 2. Upon your mouth, 3. Upon your breast, and say:

C. Laus tibi Christe.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

When the Cruets are to be given the Clerk presents the Wine-Cruet with his right hand, the ear of it being turn'd towards the left; and receiveth it again with his left hand, that he may at the same time present the Water-Cruet with his right, making reverence before and after. This done he puts the towel upon his left arm, if it be not pin'd to the altar; pours water on the Priest's fingers, holding the Cruet in his right hand, and the chafin with his left. Then he kneels in his former place and answers.

Orate Fratres &c.

G. Suscipiat Dominus sacrificium manibus tuis; ad laudem & gloriam nominis sui.

ad utilitatem quoque nostram,
totiusque Ecclesie sue sancte.

P. Per omnia secula seculorum.

C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sursum corda.

C. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

C. Dignum & iustum est.

When the Priest spreads his hands over the Chalice, light the Taper. Then kneeling, with your other hand hold up the Priest's vestment, till the elevation be past; that done, kneel as before and as often as you pass before the B. Sacrament adore on your knees, and pay also reverence to the Altar.

P. Per omnia secula seculorum.

C. Amen.

P. Et ne nos inducas in tenta-
tionem.

C. Sed libera nos à malo.

P. Per omnia secula seculo-
rum. C. Amen.

P. Pax Domini sit semper
vobiscum.

C. Et cum spiritu tuo.

*If there be any Communicants,
prepare a towel and wine, then
say Confiteor. Having given
wine and water to the Priest, re-
move the book to the left hand
of the Altar, and there place it
straight forward, and put out
the torch or taper.*

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Per omnia secula seculo-
rum. C. Amen.

P. Ite missa est, or Benedi-
camus Domino.

C. Deo gratias.

Note

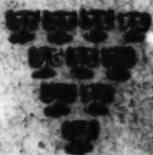
Note, that in the Mass for the Dead, the Priest says not, Ite Missa est, but

P. Requiescant in pace.

C. Amen.

Remove the Book if he leaves it open: Afterwards kneel, and take the Priest's blessing, then rise, and say at the beginning of the Gospel, Gloria tibi Domine.

At the end, Deo gratias.



REFLECTIONS

A

DAILY

EXERCISE.

IT is most certain, that Prayer is absolutely necessary for our salvation. For God (as S. Thomas observes) by his divine Order and Providence, has from all Eternity determin'd to bestow upon souls, what in Time he affords them by Prayer. So that, as he has dispos'd, by our plowing and cultivating the Ground, to afford us Bread and Wine, and other necessaries for the Life of Man: so has his Divine Disposition ordain'd to communicate to our souls his Graces and heavenly Gifts, by the means of Holy Prayer. For, to Receive of him, he first requires that we should desire of him, that we should Seek, and that we Knock before the Door, as Christ saith in Math. 7.

A
MORNING-EXERCISE.

IN the Name of the Father, and of the Son, and of the Holy Ghost. Amen.
Blessed be the Holy and undivided Trinity, Now and for Ever. Amen.

An Act of Faith of the Presence of God.

O My God, I firmly believe thou perfectly see'st, and observ'st all my Actions, my Thoughts, and the most secret Motions of my Heart. Canst thou suffer in thy holy Presence a sinner, who has so often offended thee? It is thy Goodness and Liberality, which invite and compel me to come to thee. Give me therefore Grace to pray as I ought. Come, O Holy Spirit, fill the hearts of thy People, and kindle in them the fire of thy love. O Lord, I beseech thee, direct and govern the hearts of all men, that they may glorify thee in all Ages of the Earth.

O God, who art the Father of the

Hearts of the Faithful, by pouring into them the light of the Holy Ghost; give us, by the same Spirit, the Knowledge and Taste of those things, that are right and just; and make us always feel that Joy; which is the effect of his Holy Consolation. Thro Christ our Lord. Amen.

An Act of Thanksgiving.

I Give thee most humble Thanks, O my God, for all the Benefits I have receiv'd from thee. Thou hast Created me of nothing; Redeem'd me by the Death of thy Son; Sanctifi'd me by the Grace of thy Holy Spirit; Preserv'd me from an Infinity of Dangers, and from Hell-fire, which I deserv'd by my Sin. Thou know'st I am unworthy, and an ungrateful Creature, and that thou suffer'st me still to be so, yet thou hast preserv'd me from all these things, and giv'st me grace to live in thee, that I may labor with Fear and Diligence, that I may obtain the Glory, which thou hast prepar'd for me, O

A Morning Exercise.

my Lord, how good art thou towards me! What shall I render thee in gratitude for these innumerable Benefits? I will bless thy holy Name, and serve thee all the days of my Life.

Call to mind the chief failings of your Life past, and in particular the Defects you are most subject to, at present. Foresee the Temptations and dangerous Occasions you are like to meet with in the day, and also the Opportunities of doing Good; that you may make resolutions accordingly.

An Act of Contrition, and Resolution.

O My God, how ill have I behaved to liv'd! How little have I done for thee! I am bound to thee, and I have lost and given thee cause to offend thee. Thy infinite Goodness gives me no excuse for my service, to acknowledge my guilt, and to seek thy forgiveness. I detest all the sin I have committed against thy divine Majesty, and that I have offended thee. Thou art infinitely good, and I am infinitely wicked, and displeasing to thee. I have

102 *A Morning-Exercise.*

my whole Heart and Soul, and firmly purpose, by the help of thy Grace, to serve thee more faithfully for the future. Receive, I beseech thee, the remainder of my Life. I renew my promises made in Baptism. I renounce the Devil, his Works, and all his Poms. I now begin, and will endeavor to spend this day according to thy Holy Will, both as to the nature and Circumstances of my Actions, performing them so, as they may please thee. I will take particular care to avoid *such* and *such* Defects, and exercise *such* and *such* acts of vertue.

An Act of Oblation.

I Offer to thee, O my God, this Life and Death of thy only Son, and jointly with them, these my Affections, and Resolutions, my Thoughts, Words, Deeds and Sufferings of this day, and to the end of my life, in Honour of thy adorable Trinity, in Thanksgiving for all thy Mercies, thou hast bestow'd on me, in Satisfaction of, and satisfaction for my sins, and to obtain the assistance of thy Grace.

Position.

THou know'st, O God, how weak and unable I am to do good: leave me not to my self, but take me into thy Protection, and give me Grace to comply faithfully with these holy Resolutions. Enlighten my Understanding with a lively Faith; raise up my Will to a firm Hope; and inflame it with an ardent Charity. Strengthen my Weakness, and cure the Corruption of my heart. Grant that, overcoming my Enemies both visible and invisible, I make good Use of thy Grace, and reach safe to add to all these Blessings the inestimable gift of final Perseverance.

The Lord's Prayer.

OUr Father, who art in Heaven, hallow'd be thy Name: thy Kingdom come: thy will be done, as it is in Heaven, so on this day our daily Bread give us our Trespases, as we forgive them that trespass against us.

lead us not into Temptation : but
deliver us from Evil. Amen.

The Angelical Salutation.

HAil, Mary, full of Grace : our
Lord is with thee : blessed art
thou among women : and blessed is
the fruit of thy womb, J E S U S.
Holy Mary, Mother of God, pray
for us sinners, now and in the hour
of our Death. Amen.

The Creed

I Believe in God, the Father Al-
mighty, Creator of Heaven and
Earth. And in J E S U S, CHRIST
his only Son, our Lord : who was
conceived by the Holy Ghost, born
of the Virgin Mary, suffer'd under
Pontius Pilate, was crucifi'd, dead,
and buried : he descended into Hell :
from thence he rose again from the
dead, and ascended into Heaven, sit-
ting at the right hand of God the Father
Almighty : from thence he shall
come to judge the living and the
dead. In the Holy Ghost.

A Morning-Exercise.

the Holy Catholick Church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the Body, and Life Everlasting.

Amen.

Vouchsafe, O Lord, to keep me this day without sin.

Have mercy on us, O Lord, have mercy on us.

Let thy mercy, O Lord, be on us, as our hope is in thee.

Lord, hear my Prayer, and let my supplication come to thee.

The Prayer.

O Father Almighty, who hast brought us to the beginning of this day: save us by thy power, that we fall not this day into sin: that our words, thoughts, and actions may be directed by thy grace. Thro Jesus Christ our Lord. Amen.

O God, who by thy Providence dost preserve us: keep us by thy holy Angels.

grant, we humbly beseech thee; that
we may always be defended by them,
and eternally rejoice with them.
Thro' our Lord. &c.

May our Lord bless us, and pre-
serve us from all Evil, and bring
us to Life Everlasting: and may
the Souls of the Faithful departed,
by the Mercy of God, rest in Peace.
Amen.



A METHOD OF

HEARING MASS.

THE first and greatest duty more wor-
thy of our attention, greater for the
Fulfillment of the Law, than to offer up
our selves, and our souls with the Obla-
tion of the Body and Blood of JESUS
CHRIST in the Mass, and holy Com-
munion. This is a Remembrance of the
Last Supper.

A Prayer before Mass.

O Most Clement Father of Mercy,
 who hast bestow'd not only once
 thy dearly beloved Son to die upon
 a Cross for Man's Redemption;
 but would'st that his Oblation, so
 infinitely acceptable to thee, should
 daily be renew'd in thy Church, to
 increase in us the fruit thereof: grant
 us, we beseech thee, so attentively
 and reverently to be present at this
 so adorable a Mystery of thy Piety,
 that we may be able to obtain the
 participation thereof. Thro' Christ
 Jesus our Lord, and only Redeem-
 er. Amen.

*A Form of directing our Intention
 before Mass.*

O Sacred Trinity, we adore thy Ho-
 ly Sacrifice of the most precious
 Body and Blood of our Lord Je-
 sus-CHRIST, in union of that
 most Holy Sacrifice, which our On-
 ly Redeemer offer'd at his last Sup-
 per, and upon the Cross. I desire

to thee by the hands of the Priest, First, to the Honor and eternal glory of thy Divine Majesty; in Acknowledgment of thy supreme Excellency and Dominion over us, and of our subjection and dependance upon thee, as also in perpetual Commemoration of the Death and Passion of our most Merciful Redeemer JESUS-CHRIST.

Secondly, In honor and increase of Glory to all the Blessed Spirits in the Church Triumphant; for the suffering souls in Purgatory; and in particular, for the souls of N. N.

Thirdly, In Eternal Gratitude for all thy gracious Benefits bestow'd on me thy ungrateful Creature, and in satisfaction for my sins, and for those of all the Faithful as well living as dead.

And finally, For the obtaining of Grace, and in particular for N. N. and for all those, I am bound to pray for.

And thus I will to the Dead, and to the Living, Grace to know, to love, and to glorify thee perfectly in this world, and happily to enjoy thee in the next, for Eternity. Amen.

From

*From the Beginning of the Mass, till
the Priest goes up to the Altar,
you may say as follows.*

O Lord God, Father Almighty,
I confess to thee, in the presence
of thy holy Angels and blessed
Saints, that I have provok'd thy
Anger, by committing Evil, both
negligently and wilfully, in thy sight.
I have sinn'd, Lord, I have sinn'd.
I acknowledge my Iniquity: but
thou, of thy Goodness, hast pro-
mis'd pardon to those that truly re-
pent. Wherefore, behold, I now
bow down before thee, and heartily
detesting all my Wickedness, with
the Penitent Publican, I thus hum-
bly implore thy Mercy: O God,
be merciful to me, a sinner. Deal
not with me, I beseech thee, ac-
cording to my Iniquities, nor rebuke
me for everlasting punishment:
but according to the multitude of
thy tender Mercies, spare thy un-
worthy servant; that I may praise
thee all the days of my Life, and
join with all the Powers of Heaven

to praise thee, to whom belongs all
Honor, and Glory, and Adoration
for ever. Amen.

*When the Priest goes up to the
Altar.*

A Almighty and everlasting God,
look down, I beseech thee,
on thy servants here met together in
the same Spirit and Faith; and mer-
cifully give ear to the Prayers now
offered at thy Altar in our behalf.
And, as for Me in particular, grant
me pardon of all my past Offences;
give me a new Spirit; that I may
carefully observe my own ways,
diligently reform whatever is cor-
rupt and sinful; and courageously
resist all the Enemies of my Salva-
tion. Give me Patience in all diffi-
culties, Charity to forgive all inju-
ries, and Constancy to perform all
duties. Be thou ever with me; di-
rect and govern me both as to Soul
and Body. For, behold, I now deli-
ver whatever belongs to me into
thy hands. Let me therefore be
thy servant for ever.

At the Gospel.

LOrd JESUS-CHRIST, who
cam'st from heaven to instruct
us in all Truth, and continu'st still
daily to teach us by thy Holy Gho-
sels and the Preachers of thy Word;
Grant me grace: that I may be wan-
ting in no care necessary for my
being instructed in thy saving Truths.
Let me be as industrious in my
soul's concern, as I am for my body:
that while I take pains in the affairs
of this world, I may not through
pidity or neglect, let my soul slide
and perish everlastingly. Let the
rules of thy Gospel be the direction
of my life, that I may not only
know thy Will, but know to do it,
that I may observe thy Command-
ments, and resisting all the sugges-
tions of corrupt Nature, may follow
thee; who art the Way, the Truth,
and the Life: For thou only canst
be truly thy Disciple, and thou
only, O JESUS, be my Master.

At the Offertory.

THe Priest now offers to thee,
TO God, the bread and wine,
which are to be bless'd and conse-
crated in to the Body and Blood of
thy only Son. He offers thee the
Holy Victim. CHRIST JESUS,
which he desires thee to accept for
thy Honor and our Good. I likewise,
thy unworthy servant, join with
him in making this oblation to thee,
desiring thee to accept it, in memo-
ry of that free Oblation, which our
dear Redeemer made of himself, to
become a Sacrifice for our Sins. And
as for my self, behold I now offer
my body, and soul, and all that
belongs to me, with these Gifts,
upon thy Altar, heartily beseeching
thee, that by thy Grace it may be
all sanctifi'd this day and consecrated
to thy service and Glory. Lord, I
confess I am a sinner and Nothing,
but give me now thy Blessing, and
I shall be thine for ever.

*When the Priest wash'd his
hands at the Corner of the Altar.*

LOrd JESUS, it was thy infinite Love for Man, and Desire of his saluation, which mov'd thee to leave us thy Body and Blood to be daily offer'd on our Altars; that so we might have a perpetual Memorial of thy most sacred Passion, and by laying before thy Father the infinite value of thy sufferings, we might powerfully move him to grant us all blessings necessary for our saluation.

Behold then, according to thy Holy Ordinance, I now join with the Priest in offering this Holy Sacrifice in remembrance of thy Passion and Death on the Cross. I humbly offer it to the Eternal Father, in adoration of his Sovereign Majesty, and in acknowledgment of his supreme Blessings. I offer it him in thanksgiving for the Blessings bestow'd on me and the whole Church. I offer it in hope, that in vertue of thy sufferings on the Cross, I may obtain pardon of my

the offences I have committed against him, and that, thro' the infinite value of thy merits, I may receive all those helps, which are necessary for my well being here, and hereafter,

Mov'd likewise by the grateful Oblation of this spotless Lamb, and the memory of his Passion, I beseech thee, O God, to pour forth thy Blessings, on thy Church, on this Nation, on my Friends and Benefactors. Shew mercy likewise to my Enemies; be found by those that seek thee; comfort the afflicted; preserve the Just in thy grace and favor; reclaim sinners from their evil ways; help all the Living according to their different necessities; and grant Rest and Peace to the souls of the Faithful departed.

At the Elevation.

I Adore thee, O JESUS my Redeemer, who wast crucified for the sin of men. I confess thee to be the Son of the Living God. Thou wast once lifted upon the Cross and now, in memory of thy Passion,

Is thy Body and Blood daily offer'd
up under the forms of Bread and
Wine. Have mercy on me, Dear
Jesus, and grant that thy Sufferings
and Death may not be lost on me
thro' my Wickedness or Neglect.
This thy Sacred Blood was shed for
my Redemption: O grant by this
thy Mercy, I may rather choose to
lay down my life, and shed my
Blood, than wilfully offend against
this thy infinite Goodness.

After the Elevation.

I Love thee, Dear Jesus, the
Savior of my soul, who diedst on
the Cross a Sacrifice for the sins of
the whole World. I most firmly be-
lieve, that, by vertue of Consecra-
tion, thou, Lord, true God and true
Man, art really present, in a most
wonderful manner, on the Altar.
I believe thou art here present, who
art the assured Hope, and only sal-
vation of sinners, who art the so-
veraign Remedy of all our Needs, and
the Comfort in our Troubles, and
Support in our Distress.

Hallow'd be thy Name, my sweet Savior JESUS-CHRIST, and may all creatures give thee praise, for that Infinite Love which brought thee from Heaven, to offer up thy self on the Cross for our Redemption.

Hallow'd again be thy Name, most Blessed JESUS, for that infinite Love, which mov'd thee to leave us in this Venerable Sacrament, thy Body and Blood under the forms of Bread and Wine, so to become our daily Oblation, and renew in us the memory of thy Death and Passion.

O Lamb of God, who tak'st away the sins of the world, have mercy on us, and grant us thy Peace. Look on us with the eyes of Compassion, and heal all our Infirmities. Behold I am miserable, weak, and subject to sin: but, if thou wilt, thou canst make me whole. Be now to me a Savior, and give me thy Grace, whereby I may conquer all my evil Inclinations, and serve thee more faithfully to the end of my Life.

Refresh my soul with this spiritual and heavenly Food, and strengthen

me continually with thy assistance,
that neither in life nor death I may
depart from thee, nor ever be de-
priv'd of thy Grace and Blessing,
who livest and reign'st with God the
Father, in the Unity of the Holy
Ghost, one God, world without end.
Amen.

At the Communion.

NOW the Priest receives this ho-
ly Banquet: but as for me, I
am unworthy to partake of it. I
am most unworthy. Lord, thou
should'st enter under my roof: but
since, by thy word, thou wast pleas'd
even absent, to heal the Centurion's
servant, speak now the word, and my
soul shall be heal'd.

I acknowledge thee to be the Bread
of Life, who cam'st down from heaven
to be the food of our souls, and that
whoever eats of this Bread, shall live
for ever. I wish I were truly dispos'd
to partake of it, as I ought: that
to my soul might be refresh'd and
comforted. Despise not, I beseech
thee, this my Desire, and the

A Method

I am frail and weak; yet still let my soul be sensible of thy Sweetness. Come then, Lord, and command, that my sinful soul may be heal'd. Preserve me from all Temptation, and from the dangers of my own weakness; and abide with me for ever.

At the Blessing.

MAY the Blessing of Almighty God, Father, Son, and Holy Ghost descend upon me, and keep me for ever. And thou, O Heavenly Father, accept, I beseech thee, the most humble Thanks, which I give thee for having suffer'd me an unworthy sinner to be present at this Divine Sacrifice; and pardon me all my Distractions and Negligence in this time of Prayer. I offer thee the infinite Merits of thy Son's bitter Passion, to supply all my defects, and beg of thee, thro' him, to grant me that grace, whereby I may be enabl'd to serve thee all my Life. I have purpos'd this day to watch over my self, and especially to avoid

of Hearing Mass.

those wonted failings, into which I
so easily fall. And, for all the actions
of this day, I here consecrate them
to thy Name: for thou art my Lord;
and if I live not to thee, I shall be
for ever miserable. Be with me there-
fore, my J E S U S, and protect me
for ever. Amen.



SOME DEVOUT EXERCISES

FOR SEVERAL TIMES OF

THE DAY.

*When at Morning, Noon, and Evening
the sign of the Salutation is
given, say,*

THe Angel of God declar'd to
Mary, and she conceiv'd by the
Holy Ghost, Hail Mary &c.

Behold the Hand-maid of our
Lord: be it unto me according to thy
word. Hail Mary &c.

And the Word was made Flesh,
and dwelt amongst us. Hail Mary &c.

Prayer.

INfuse, we beseech thee, O merciful Lord, thy grace into our Hearts, that we, to whom the Incarnation of Christ thy Son was imparted by an Angel, may by his Cross and Passion attain to the glory of his Resurrection. Thro' the same Christ our Lord. Amen.

And may the souls of the Faithful, thro' the mercy of God, rest in peace. Amen.



**GOOD THOUGHTS FOR
EVERY DAY**

OF THE WEEK.

Sunday.

O Repose / O Glory Everlasting!
What is it to enjoy you? And
what is it to be without you?

Amen.

Monday.

THe hour of death will come.
Then all will be past. Oh !
What would I at that time wish to
have done ? Let us now do it. O my
soul, let us now do it.

Tuesday.

AH poor Soul ! Thou must come
to Judgment all alone. Thy
Works, thy Words, thy Thoughts
shall be seen of the Saints, of the
Angels, of God, and all shall there
be laid open. Oh ! Have therefore
a special care of thy own Good.

Wednesday.

TO burn in Hell-Fire, For
Eternity. And that with Devils.
O Torment, greater than all
torments !

Thursday.

HE that loses his soul,
He that offends God,

Exercise.
his Soul, O Sin, what a loss dost
thou bring to us? I detest thee from
the bottom of my heart, most de-
testable Sin.

Friday.

O Sweet Jesus, to thee do I
consecrate my Life, my Desires,
my Soul. For me thou wast nail'd
on the Cross: for thee will I give
my self, and dedicate my self wholly
to thee.

Saturday.

O Blessed Virgin Mary, how en-
tirely did you love your son
Jesus! O cause me to love him,
and that nothing in this world may
ever separate me from his holy Grace.

The use of these thoughts.

Every day, morning and Evening, for
the space of an Ave Mary or two,
in a most serious and affectionate manner,
think upon what is set down for every
particular day, and renew the same good

Devout Exercises.

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thought every hour. This may be easily done at all times, and on every occasion, either sitting, standing, walking, working, lying, &c. All sorts of people, tho' never so rude, may be made capable of this Exercise; even children, laborers, servants, and this amidst their employments and occupations, be they never so great, or serious.

A Prayer before Studies, Reading of spiritual Books, Catechisms, or sermons.

O God, who hast instructed the hearts of thy Faithful by pouring into them the light of the Holy Ghost: give us by the same Spirit the knowledge and tast of those things that are right and just, and make us always feel that Joy, which is the effect of his holy consolation. Thro' Christ our Lord. Amen.

At other after.

Grant us, O Lord, the help of thy grace, that what by thy Instruction we are to be done, by thy Assistance

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may perfectly accomplish. Thro' Christ our Lord. Amen.

It is a Practice of many devout persons, if they have opportunity, once at least every day, to visit our Savior Christ present in the Holy Eucharist, at which time they may say as follows.

HAil true body born of the Virgin Mary, that truly suffer'd, and was offer'd on the Cross, for mankind, whose pierc'd side yielded water and blood: vouchsafe that we receive thee in the hour of death. O sweet Jesus! O good Jesus! Son of the Blessed Virgin Mary, have mercy on me.

O sacred Feast, wherein Christ is receiv'd, the memory of his Passion renew'd, our minds replenish'd with Grace, and a pledge given us of future Glory.

Sweet Jesus, grant, we may so reverence the Sacred mysteries of thy body and blood, that we may continually feel in our souls the fruit of thy redemption. Amen.



...and

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... ..

NIGHT-EXERCISE.

... ..

IN THE NAME OF THE FATHER.

... ..

Do Invoke the assistance of the Holy

Ghost saying.

Come, O Holy Spirit fill the

hearts of thy Faithful and

kindle in them the fire of thy love.

V. Send forth thy Spirit and

our hearts will be as created anew.

R. And thou wilt renew the face

of the earth.

O God, who hast called us to

be partakers of thy glory,

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*Place your self in the presence of God,
and give him thanks for all the bene-
fits, you have receiv'd from him,
particularly that present day.*

O My God, I firmly believe thou art here, thou perfectly seest me, and observ'st all my actions, my thoughts, and the most secret motions of my heart. Thou watchest over me with an incomparable love, every moment bestowing favors, and preserving me from Evil. Blessed be thy Holy Name, and blessed by all creatures be thy Goodness for the benefits, I have ever receiv'd from thee, and particularly this day. May the Saints and Angels supply my defect in rendering thee due thanks. Never permit me to be so base and wicked, as to repay thy bounties with Ingratitude, and thy blessings with offences and injuries.

*And if you have not CHRIST
in your hearts, pray for him
and beg of him as
your Father.*

O My Lord JESUS-CHRIST.
 Judge of the living and the dead,
 before whom I must one day appear
 to give an exact account of my whole
 life : enlighten me, I beseech thee,
 and give me an humble and contrite
 heart ; that I may see wherein I
 have offended thy Infinite Majesty,
 and Judge my self now with such
 rigor and severity ; that then thou
 maist Judge me with Mercy and
 Clemency.

*Examine your self and call to mind
 the sins, you have committed, by thought,
 word, deed, and omission, insisting par-
 ticularly on the failings you are most
 subject to, and those that are contrary
 to the resolutions made in your morning
 prayer.*

*To do this more easily, consider how
 you have behaved your self since your
 last examination, and in what manner
 whom, and in what manner you have
 employ'd, respect to your duties to
 God, your neighbour, and your self,
 and your obligations of your condition,
 and your bad company, and what
 what you have done for the
 salvation of your Soul, and
 more in Verses.*

Then conceive a great sorrow for having offended God; humbly ask him pardon, and make a firm purpose, by the assistance of his Grace, never more to offend him. Thus humbling your self in consideration of your failings, say from your heart :

O My God, I detest These and all other sins, which I have committed against thy Divine Majesty. I am extremely sorry, that I have offended thee : because thou art infinitely Good, and sin displeases thee. I love thee with my whole heart, and firmly purpose, by the help of thy Grace, never more to offend thee. I resolve to avoid the occasions, use such remedies, endeavor to extirpate the roots, confess, satisfy, &c. Have mercy on me, O God, Have mercy, and pardon me a wretched sinner. In the name of thy beloved Son, Jesus Christ, I humbly beg of thee, O Lord, to be with his precious blood, that my Sins may

be forgiven me, as far as possible, to bring me to the condition, you desire, at the hour of Death.

O My God, I with a firm Faith believe all the sacred truths, the Catholick Church believes and teaches: because thou hast reveal'd them. And I am resolv'd to live and die in obedience of thy Holy Word, and in the Communion of this thy Church.

I relying upon thy Power, Promises and Goodness, Hope to obtain pardon of my Sins, and life everlasting by the Blood and Merits of thy only Son, and by the intercession of his Blessed Mother, and all the Saints.

I love thee with my whole heart and soul, and desire to love thee, as the Blessed do in heaven. I humbly acknowledge thee for my Creator and last End. I adore all the designs of thy Divine Providence, resigning my self entirely to thy Will.

I also love my neighbor as my self for thy sake. I wish and desire the salvation of all men, and am ready to do for them all that I can without requit't of me.

From my heart I forgive all that have injur'd me, and I desire that I have injur'd.

Our Father &c. Hail Mary &c. I believe in God &c.

I Confess to Almighty God, to the Blessed Virgin Mary, to Blessed S. Michael the Archangel, to Blessed S. John Baptist, to the Holy Apostles S. Peter and S. Paul, and to all the Saints, that I have grievously sin'd in thought, word and deed. Thro' my fault, thro' my fault, thro' my exceeding great fault. Therefore I beseech the B. Virgin Mary, B. Saint Michael the Archangel, B. Saint John Baptist, the Holy Apostles St. Peter and St. Paul, and all the Saints to pray to our Lord God for me.

Almighty God have mercy on us, and our sins forgiven, bring us to life everlasting. Amen.

The Almighty and Merciful Lord give us grace, O Lord, and the Holy Spirit, Amen.

My prayer is, O Lord, that I may be able to keep thy commandments, and to love thee with all my heart, mind, and strength, and my neighbour as myself.

My prayer is, O Lord, that I may be able to keep thy commandments, and to love thee with all my heart, mind, and strength, and my neighbour as myself.

My prayer is, O Lord, that I may be able to keep thy commandments, and to love thee with all my heart, mind, and strength, and my neighbour as myself.

Visit, we beseech thee, O Lord, this habitation; and drive from it all snares of the Enemy: let thy Holy Angels dwell therein, who may keep us in peace, and thy blessing be always on us. Thro' our Lord &c.

O my God Angel, whom God by his supernal Piety has appointed to be my Guardian, enlighten me, keep me, direct and govern me this night.

O Virgin Mary, and all you Blessed Saints, pray for us to our Lord, that we may be preserv'd this night from sin and all Evils.

May our Lord bless us, and preserve us from all Evil, and bring us to life everlasting: and may the souls of the faithful, thro' the Mercy of God, rest in peace. Amen.

Into thy hands, O Lord, I commend my Spirit: Lord, I leave to thee my soul.



OTHER DEVOUT PRAYERS.

*A prayer to the most Sacred and
Blessed Trinity.*

O Eternal Father by all creatures
to be ador'd , I a most
wretched sinner do offer to thee for
my innumerable offences , and for
the sins of all the world , the bitter
Death and Passion of thy Divine
Son our Merciful Lord and Savior
JESUS-CHRIST. I offer to thee
his Labors, his Fastings, all his toil-
some Weariness, his Watchings, his
Prayers, his Tears , his Humility,
his Patience , and his Charity. I offer
to thee his suffer'd Conrumelies , his
Pains , his stripes , and dolorous
Wounds. I offer all the drops of his
most precious Blood. I offer also the
Merits of his ever Immaculate and
Pure Virgin Mother, and of all the
holy Saints , and blessed spirits in
Heaven.

A Prayer to the B. Trinity. 131

O Divine J E S U S, my loving Savior, I render thee most humble thanks for thy innumerable Benefits bestow'd on me, tho' most unworthy; for thy miraculous Incarnation and chaste Birth; for thy holy Life and Conversation; for thy most ignominious Death and Passion. Make me, I beseech thee; partaker of thy sacred Merits, and vouchsafe that, by the imitation of thy Vertues, I may be found a living branch in thee, who art the true Vine of everlasting life.

O Holy Ghost, my comforter, I commend to thee my Soul and Body; the whole course and ending of my life. Grant me grace, and true repentance for all my sins, thereby and by thy Infinite Mercy, to be purifi'd from them all, before I depart from my mortal Body. To thee, O my God, I wholly commit my Soul and Body; my Time and my Eternity; my Life and Death. Defend and keep me thy unworthy servant from all Evil, illuminate my Understanding, guide my Will, strengthen my spirit against Pusillanimity, and keep in me an humble Heart, that it fall not

into Pride, or Presumption: give me true Faith, firm Hope, with sincere and perfect Charity; that I may wholly delight in thee, that with my whole heart and soul I may love thee, and every way fulfil thy most Blessed Will and Pleasure.

O Holy and Blessed Trinity, God omnipotent, to thee I most humbly commend all my affairs, both spiritual and corporal. I commend to thee my Benefactors, my Kindred, Friends, and Enemies; and all for whom I ought to pray, or who have desir'd me to pray for them. I commend to thee the whole Catholick Church; renew in it, I beseech thee, Purity of life; nourish and keep among the true members thereof mutual Charity: that with their whole hearts and souls they may love thee. Such as do err call them back to the way of truth; extinguish all heresies; comfort and relieve all troubl'd minds and consciences; as also such as are oppress'd either with internal temptations, or corporal calamities. Amen.

*A Prayer to the Blessed Virgin, as also
to the Holy Saints and Angels.*

O Blessed Virgin, Mother of my
divine Redeemer, have pity
on me a most wretched sinner. I
devoutly salute and honor thee, O
glorious Queen of Heaven, and po-
werful advocate of all distres'd souls.
Obtain for me, I beseech thee, of thy
dear Son J E S U S, the remission of
all my offences. Obtain for me per-
fect Charity and profound Humility,
true Mortification and Denial of my
self. Obtain for me constant Patience,
refraining and temperance of my
tongue and senses. Obtain for me
Purity, Simplicity, and Sincerity
of mind; and that I may be one,
according to the desire of thy Divine
Son, my loving Savior.

All Hail, O immaculate Virgin, of
whom C H R I S T J E S U S, the bright-
ness of his Father's glory, would be
born, and whom with thy precious
milk thou didst feed and nourish. O
Blessed Mother of true compassion,
assist my weakness in all my tempta-

116 *A prayer to the B. Virgin, &c.*
tions and necessities; in all my perils
of sin; and in the hour of my death:
that by thy powerful intercession, I
may be protected against the danger-
ous assaults of my ghostly enemies,
and obtain the needful help to dy in
the happy perseverance of God's holy
grace.

O ye Angelical Blessed Spirits,
pray for me: and thou especially, my
holy Angel, the faithful keeper of my
soul and body, have thou faithful
care over me. O all ye holy Saints of
God (and thou particularly my B.
Patron N. N.) who have past over
the troubles and vexations of this
exile, and attain'd most happily the
secure resting port of your celestial
Beatitude, I most humbly crave your
protection; help me with your po-
werfull intercession, both now and
at the hour of my Death. Amen.

*A prayer to obtain a fervent love
towards God, our Neighbor,
and our Enemies.*

O Merciful and divine Redeemer
JESUS, who hast wash'd us

with thy precious Blood; and given thy self to Death for us; who hast been *reputed with the wicked*; and most cruelly wounded for our iniquities; *bruised and abus'd for our offences*; and by thy stripes hast made us whole: I beseech thee, O Lord, for this thy ineffable mercy and charity, to pour into my heart the sweet heat of thy heavenly grace; that so the fire of thy charity may perpetually burn, and work within me; and that there may always grow in me such a continual and never-failing affection of pity, benevolence, and piety, as may extend itself to all creature, thro' love and contemplation of thee:

Fill, O Lord, I beseech thee, my soul, my senses, and desires with fervent and perpetual charity; that, in all things, and above all I may most heartily love thee; and that, according to thy good Will and Pleasure, I may love my neighbor in thee and for thee. Grant me grace, I humbly beseech thee, that with all my heart I may, to thy glory, love, search and advance

the salvation, profit, and commodity of every one.

Grant me, O Lord, to love my enemies with sincerity, both in word and truth. Take from me all bitterness of mind, wrath, anger, disdain, envy, and whatsoever is against, or contrary to pure and sincere charity: that so in all sincere simplicity of heart, I may have a good opinion of all, may judge no man rashly, but love every one in thee, with holy and hearty affection; and that I may shew them, both in words and works, all sweetness, all clemency, and true love.

Acts of Faith.

Omnipotent and Eternal God, who hast given me an understanding to know thee, and a will to love thee, I here protest before thy sovereign Majesty, that with a firm faith, I do believe what thy Catholick Church, inspir'd by the Holy Ghost, proposes to be believ'd: to which I entirely submit, as being reveal'd to her by thee: which there-

fore I embrace, profess, and by thy grace shall persevere in it untill my dying day.

And I do utterly disclaim, and disavow what this thy Beloved Spouse, the Holy Catholick Church, condemns. This is the Faith, which I profess, and wherein I desire to be found at the hour of my death, and at that dreadful day of doom, to be then judg'd accordingly.

Acts of Hope.

ALl my hope and confidence is in thy mercy, my loving God; and in the sacred merits of my Divine Redeemer J E S U S, by whom I hope for remission of my sins; and humbly trust in his great goodness to continue in thy grace to my life's end; and to praise and glorify him with thee, O Eternal Father, and with the Holy Ghost for all Eternity: *this my hope is laid up in my bosom.*

And altho' thro' human frailty I daily offend thee; yet I hope, most gracious Lord, by thy divine assistance to amend, and to gain

140 *Acts of the Love of God.*

more strength and constancy against my ghostly enemies. O Lord of infinite mercy, to whom a sorrowful and repenting heart is always a grateful sacrifice, altho' the multitude of my sins, and great ingratitude might tempt me to despair, yet certain I am, my merciful God, that *a contrite and humble heart thou wilt not despise.*

Acts of the Love of God.

WHo am I, my Sovereign Creator, and who art thou; who thus imposest so expressly on me a command to love thee? Was it not sufficient for thee, my God, to permit me so to do? And was it not thy abundant goodness to permit thy self to be belov'd by so poor and so wretched a heart as mine, and with thy grace thereunto to enable me?

Wherefore seeing that it is thy command, my God, I will obey: and tho' a wretch and unworthy sinner, I here in thy presence protest that I will love thee with my whole

heart, with my whole soul, and with all my force.

And from henceforth I choose thee for ever to be the chief and soveraign object of all the purest affections of my heart ; the accomplishment of whose blessed Will I prefer before all that is in heaven or earth ; yea, and my dearest life I would most gladly employ to testify this my love, and due homage unto thee.

O Dear J E S U S , King of eternal beauty and heavenly glory, I desire no other inheritance but thee. O divine keeper of my soul, take thou possession of this my heart, which was created for thee, and pierce it with a thousand wounds of pure love, that I may sweetly languish with wholesome sorrow for my having so much offended thee.

The Prayer.

O Mnipotent and Eternal God : give us, we beseech thee, increase of Faith, Hope and Charity : and that we may deserve to obtain what thou dost promise, make us

142. *Prayers for a happy Death.*

love what thou commandest. Thro' our Lord and Savior JESUS CHRIST. Amen.

A prayer to obtain a happy and blessed Death.

O Living JESUS, the well-spring of pity, and fountain of endless mercy, I humbly beseech thee to give me grace so to spend this transitory life in vertuous and holy exercises; that when the day of my death shall come, tho' I feel pain in my body, yet I may find comfort in my soul, and with faithful hope of thy mercy, in due love towards thee, and charity towards all others, I may, thro' thy grace, depart hence out of this vale of misery, and hasten to that glorious country, wherein thou hast bought us an inheritance for ever with thy most precious blood. To thee therefore, my Divine Redeemer, who by thy bitter Passion hast triumph'd over death (the due punishment of our sin) I consecrate the remainder of my life, together with all the pains and agony of my ap-

proaching death. O grant, I beseech thee, that the last moment of my life may be entirely devoted to thy glory, and that I may breath forth my soul in the happy act of true divine love, and perfect charity; in due honor and homage to thy Eternal Father, as also in true conformity to that divine and holy spirit of thy last sacred prayer upon the Cross: concluding this my uncertain mortal moment with those sanctifi'd words: *Into thy hands, O Lord, I commend my spirit.* O grant, Dear J E S U S, thro' thy infinite merits, and endless Mercy, that then my soul may hear from thee that joyful saying to him, who had the happiness to dy upon Mount Calvary with thee: *This day thou shalt be with me in Paradise:* there to praise, and glorify thee, with the Father, and the Holy Ghost, three Persons, and One living God, world without end. Amen.



*The same petition unto Blessed
S. Joseph.*

BY the merits of thy beloved; and
sacred Mothers Spouse, Holy
Saint *Joseph*, and my hopeful advoc-
cate, grant, Divine J E S U S, I e-
seech thee, that what, thro' my
own great unworthiness, I am not
able to obtain of thee; may by his
powerful intercession be mercifully
granted to me; who livest and rei-
gnest in glory with the Father, and
the Holy Ghost, for ever, and ever,
Amen.

*An Exercise in preparation for death,
which may be us'd every day.*

1. **M**Y heart is ready: O God,
my heart is ready; not-my
will but thine be done. O my Lord,
I resign my self entirely to receive
death, at the time, and in the man-
ner, it shall please thee to send it.

2. I most humbly ask pardon for
all my sins committed against thy
Sovereign Goodness, and repent me
of

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of them from the bottom of my heart.

3. I firmly believe whatsoever the Holy Catholick Church believes and teaches, and by thy grace will dy in this belief.

4. I hope to possess eternal life, by thy infinite Mercy, and by the merits of my Savior Jesus Christ.

5. O my God, I will love thee, as my Sovereign Good, above all things, yea even to a contempt of all things. I will love my neighbor as my self, and pardon him with all my heart.

6. O my Divine Jesus, how ardent is my desire to receive thy Sacred Body! And that I may communicate spiritually, I unite my self to all the communions, which shall be made in thy Holy Church, even to the end of the world, especially, at the hour of my death.

7. Grant me grace, my Divine Savior, to expiate all the sins I have committed by my senses, in applying to my self thy blessed merits, the holy unction of thy precious Blood.

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8. Holy Virgin, Mother of my God, defend me from my Enemies, and present me to thy Divine Son.

9. Glorious St. Michael, my Holy Angel Guardian, my B. Patrons, interceed for me, assist me in this my last dreadful passage.

10. O my God, I renounce all temptations of the enemy, and generally whatsoever may displease thee. I adore and accept thy Divine Judgments upon my soul, and most entirely abandon my self to them, as most just and equitable,

11. O J E S U S, my Divine J E S U S, be to me J E S U S. O my God, hiding my self with an humble confidence in thy lovely Wounds, I render my soul into thy Divine Hands: receive it into the bosom of thy mercy. Amen,

The Rosary of our Blessed Lady.

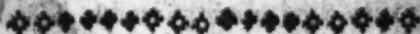
THe five Joyful Mysteries. 1. The Annunciation of the Angel Gabriel. 2. The Visitation of S. Elizabeth. 3. The Nativity of our Lord. 4. The Presentation in the Temple.

The Rosary of our B. Lady. 147

5. The finding of the Child Jesus disputing with the Doctors.

The five sorrowful. 1. The prayer in the garden. 2. The whipping at the Pillar. 3. The crowning with Thorns. 4. The carrying of the Cross. 5. The crucifying and death of our Savior.

The five glorious. 1. The Resurrection of our Lord. 2. His Ascension. 3. The coming of the H. Ghost. 4. The Assumption of our B. Lady. 5. Her Coronation and Exaltation above all the quires of Angels.



A PREPARATION

TO CONFESSION.

NOe was an hundred years preparing the Ark to save himself from the Flood, and shall I think much to employ one hour in preparing my self to receive my B. Savior, and to secure my poor soul?

*A Prayer before the Examination
of Conscience.*

Most gracious Lord, who, of thy infinite love and mercy towards mankind, hast ordain'd in thy Church the Sacrament of Penance, as a soveraign remedy, to heal our spiritual wounds, purge us from the uncleanness, wherewith after Baptism we have any way defil'd our Souls: Look down upon me, an ungrateful sinner, who, having many ways most grievously offended thee, purpose, thro' thy grace, to fly to this Sacrament for my remedy; and in obedience to thy Divine Ordinance, confess my sins to thy Minister, hoping thereby, that, according as thou hast promis'd, I shall receive a full and perfect absolution from them.

Give me grace therefore, O Lord, that as of thy goodness thou hast inspir'd into my heart this holy resolution, so I may with due reverence, contrition and sincerity perform the same to

An Examination of Conscience. 149
the glory of thy Holy Name, and
full forgiveness of all my sins. Open
the secrets of my soul to me, O
Lord, and make me know all my
sins and iniquities whatsoever. Give
me a perfect Sorrow and hearty
Contrition for them, and Grace to
confess them to my spiritual Physi-
cian, plainly, sorrowfully and sincere-
ly, with a firm and constant pur-
pose to endeavor the amendment of
my Life hereafter, thro' thy gracious
help and favor, my only Redeemer
and Savior JESUS CHRIST, who
with the Father, and the H. Ghost
livest and reignest one God forever.
Amen.

A Short Examination of Conscience.

COMMANDMENT I.

1. Doubt'd in matters of Faith.
2. Presum'd of God's goodness.
3. Despair'd of his mercy.
4. Not exercis'd acts of the love of God.

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5. Born overmuch love to creatures.
6. Been asham'd of things that concern'd God's honor and service.
7. Omitted my daily prayers, or been voluntarily distracted in them.
8. Neglected good inspirations.
9. Not call'd to God for help in my corporal or spiritual necessities.
10. Not thank'd God for his benefits, especially those he has bestow'd on me in particular.
11. Made a sacrilegious confession, by concealing a mortal sin, or want of true sorrow or of a firm purpose of amendment.
12. Not resign'd my will to the will of God in crosses and afflictions.
13. Receiv'd the Holy Eucharist, or any other Sacrament, in mortal sin, or without due preparation.
14. Us'd any kind of superstition.
15. Read or kept forbidden books.
16. Jested at the ceremonies of the Church, or other Holy things.
17. Talk'd, gaz'd, or laugh'd in the Church.
18. Contemn'd, or laugh'd at devout and vertuous persons.

COMMANDMENT II.

1. **S** Worn falsely or rashly.
2. **S** Blasphem'd God or his Saints.
3. Not reprehended swearers, or blasphemers, when I ought.
4. Curs'd my self, or others.
5. Anger'd others so far as to make them swear or blaspheme.
6. Broken my vows.

COMMANDMENT III.

1. **N**ot heard Mass with attention, devotion, and reverence on Sundays and Holy days.
2. Done, or made others do any servile work, or bought or sold, on those days, without necessity.
3. Spent those days in Idleness, or worse.
4. Neglected to hear Catholick sermons and Catechisms.
5. Omitted to say my Mattins, Evensong, or other Devotions.

COMMANDMENT IV.

1. **N**ot honor'd my Parents, or Superiors.
2. Despis'd them.
3. Spoken contemptibly of, or to them.
4. Taken pleasure to vex them.
5. Disobey'd them.
6. Been troubl'd, peevish and impatient, when told of my faults, or corrected by them.
7. Scorn'd their good advice, or censur'd their proceedings.
8. Not lov'd them.
9. Not pray'd for them.
10. Murmur'd against them.
11. Curs'd them or wish'd them harm.
12. Not been solicitous for those under my charge in duly providing for soul and Body.

COMMANDMENT V.

1. **N**ot endur'd any thing contrary to my inclinations.
2. Suffer'd my self to be carry'd away

by the motions of wrath.

3. Given injurious language.
4. Born hatred or malice.
5. Desir'd revenge, or taken pleasure in the thought thereof.
6. Threaten'd, or struck others.
7. Desir'd my own, or anothers death.
8. Not forgiven injuries.
9. Refus'd to salute, or speak to any neighbor out of Aversion.
10. Given others ill example by *such* and *such* things.
11. Induc'd or entic'd others to sin by command, threats, counsel, consent, praise or flattery, not speaking, or not hindering when I might and ought, or by any other means.
12. Expos'd my self to danger of sin by *such* and *such* ways.

COMMANDMENT VI. AND
IX.

1. **T**Aken pleasure in unchast thoughts or desires, or in the sight of immodest objects.
2. Utter'd, or read, or given ear to, or not hinder'd immodest words, verses, discourses, books, or songs.

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3. Kept, lent to others, or not suppress'd dishonest books.
4. Touch'd my self or others, or kiss'd them unchastly.
5. Committed adultery or any other impurity.

COMMANDMENT VII. AND

X.

1. **S** Toln, or wrongfully detain'd, or dammag'd another's goods really or in desire.
2. Comitted sins of usury.
3. Cheated others by deceitfull bargains, weights, or measures; or by putting off false money, or bad wares; or by any other way.
4. Not restor'd as I was oblig'd.
5. Not paid my debts.
6. Ventur'd at play too great a Sum.
7. Not fullfill'd my promises.
8. Desir'd my neighbor's goods.
9. Not pittie'd, but slighted the poor in their necessities.
10. Not lent to those that want.
11. Not given Alms.

COMMANDMENT VIII.

1. **B**orn false witness.
2. Call'd one by injurious names.
3. Taken away the good name, or lessen'd the esteem and reputation of another, either. 1. by saying something false, 2. or by reporting as true what is doubtful, 3. or by revealing some secret sin or defect.
4. Delighted in hearing others ill spoken of, or griev'd to hear them well spoken of, either out of Hatred, Envy, or Curiosity.
5. Believ'd. rashly, or not endeavor'd to hinder injurious reports.
6. Not spoken of anothers sin when I was oblig'd.
7. Disprais'd others.
8. Sow'd discord.
9. Judg'd rashly.
10. Interpreted the doings or sayings of others in the worse part.
11. Conceal'd the truth to the prejudice of another.
12. Told lyes.

The greatest part of the Capital sin
has been examin'd in the Com-
mandments: Here follow those
that remain.

1. **T**aken pleasure in thinking too
well of my self, or hearing
my self prais'd.
2. Desir'd, or sought the esteem of
men, saying or doing something
for this intent.
3. Attributed to myself the goods
I have not, or by hypocrisy made
my self appear more vertuous
than I am.
4. Conceited my self fit for things
above me.
5. Contemn'd, or disprais'd others,
more to exalt my self.
6. Griev'd at my neighbor's prospe-
rity or rejoic'd at his harm.
7. Not acknowledg'd my faults, or
endeavor'd to cover them by false
excuses.
8. Eng'd of a sin.
9. Been obstinate in my own opinion.
10. Been ungratefull to my friends
and Benefactors.

11. Eaten or drunk to excess.
12. Yielded to sensuality.
13. Broken the fasts commanded by the Church, either. 1. By not abstaining from forbidden meats. 2. Or by eating more than one meal. 3. Or before the time.
14. Eaten flesh on days of abstinence.
15. Had an aversion from things that concern the service of God.
16. Defer'd the Amendment of my life, or by inconstancy in my good resolutions, immediately desisted after having begun it.
17. Neglected the means of salvation or of Christian perfection, as the Sacraments, prayer, good works, &c.
18. Neglected the duties of my vocation.
19. Indulg'd my self in overmuch ease.
20. Chosen rather to do nothing than be employ'd in any commendable exercise.
21. Spent overmuch time in play and useless employments.

*A Prayer out of S. Augustin after the
Examination of Conscience, and
before Confession.*

BEhold, O God, the foul and odious stains of my delinquent soul, which I neither will, nor can, hide from thee. The remorse of Conscience even now begins my pains in part of punishment for them, to which the eternal torments of Hell are justly due; yea far inferior are they to my desert: it greatly therefore does astonish me, dear Lord, so frequently to feel this gnawing worm of sin, and yet to retain such wilful malice thereunto. My frailty bears me down, and oppresses me under the heavy burthen of my iniquity; and yet I seek no ease or remedy. My life consumes in languishing sighs: but I amend not my sinful manners. If thou shalt but punish, I no longer subsist. I confess when actually chastis'd for my offences: but thy visiting me being past, I no longer remember my repentance. So long as the rod

A Prayer after the Examination &c. 19

remains in thy hand to strike, I promise much: but if thou suspend the blow I perform very little. If thou but touch me, I cry for pardon and mercy: but if thou dost spare me, I immediately provoke thee again to strike. O my God, my Lord, I confess to thee my frailty and great misery. I implore thy gracious clemency, in which is all my hope for either grace or pardon. Grant me this, O Merciful God, tho' I am most unworthy thereof: and seeing that without desert thou hast vouchsafed to draw me out of nothing, to make this my humble petition known to thy divine and glorious Majesty, vouchsafe also, I most humbly beseech thee, by the purity of thy conception, by the humility of thy birth, by the painful labors of thy life, and by all the great torments and ignominious confusions suffer'd at thy dolorous death, to grant me thy most gracious pardon. O my Sovereign Lord, my God, and only Redeemer. Amen.

O my dread Lord, my God, I most heartily repent for having off-

O 11

160 *A Prayer after Confession.*

fended thee, whom I love with my whole heart and soul. I firmly purpose (thy heavenly grace assisting me) never more to consent to my former grievous trespasses against thee; but humbly and contritely to confess them, to perform my impos'd penance, and to undergo due punishment for the same, thro' thy grace and assistance. Amen.

A Prayer after Confession.

O My Lord and Savior JESUS, having now, thro' thy gracious goodness, disburthen'd my conscience of the guilt, wherewith it was oppress'd; and, in the humblest manner I could, unfolded all the sins, I could possibly think of, to thy Minister my Ghostly Father, I humbly beseech thee, let this my confession be grateful and acceptable to thee, by the merits of thy Virgin Mother, and all thy glorious Saints. And whatsoever has been wanting to me now, and at other times, of the sufficiency of contrition, of the purity and integrity of confession, let thy Piety and

A Prayer before Communion. 161
Mercy supply; and according to the
same, vouchsafe to account me more
fully and perfectly absolv'd in
Heaven; who livest and raigest
World without end. Amen.



A PREPARATION
TO COMMUNION.

MOyses made the Ark of impu-
trible wood, which he gilded over,
to keep Manna in it: and I presume to
place the true Manna (of which that
other was but a figure) in my breast,
corrupted with sin, and void of all
vertues and good life.

Approach with Faith, with Fear,
and with Love, viz, of God and
your Neighbor. S. Greg.

*A Prayer of S. Thomas of Aquin
before receiving.*

Almighty and Eternal God, behold
how I come to the Sacrament of
thy only-begotten Son our Lord
O iii

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JESUS-CHRIST. I prepare as one being sick, to the Physician of Life; as one unclean, to the Fountain of Mercy; as one poor and needy, to the Lord of Heaven and Earth. I beseech thee therefore, of the abundance of thy infinite bounty, that thou wouldst vouchsafe to cure my Infirmary, to wash my Filth, to enlighten my Blindness, to enrich my Poverty, to cloath my Nakedness; that I may receive the Bread of Angels, the King of Kings, the Lord of Lords, with so great Reverence and Humility, with so great Contrition and Devotion, with so great Purity and Faith, with such good Purpose and Intent, as is expedient for the health of my soul. Grant me, I beseech thee, not only to receive the Sacrament of our Lord's Body and Blood, but the thing and vertue thereof. O God most meek, grant me so to receive the Body of thy only begotten Son, our Lord JESUS-CHRIST, which he took of the Virgin Mary; that I may deserve to be incorporated with his mystical body, and accounted amongst the men-

Prayer after Communion. 209

bers thereof. O most loving Father, grant me for ever, with unvail'd face to behold thy beloved Son: whom now cover'd under the humble vail of these consecrated species I intend, by thy merciful Goodness, to receive, who together with Thee and the Holy Ghost three Persons and One only God lives world without end. Amen.

Receiving, say with the Priest thrice.

Lord I am not worthy, thou shouldst enter into my house: but only speak the word, and my soul shall be heal'd.

S. Thomas of Aquin's prayer after receiving.

I Givet'ee thanks, O Holy Lord, Father Omnipotent, and Eternal God, who hast vouchsaf'd to replenish me a sinner thy unworthy servant, thro' no merits of mine, but by the only vouchsafing of thy Mercy, with the precious Body and Blood of thy Son our Lord JESUS CHRIST. I beseech thee

that this Holy Communion may not render me worthy of punishment, but may be a wholesome intercession for Pardon. Let it be a riddance of all my vices, a driving out of concupiscence and lust, an encrease of charity, patience, humility and obedience, a firm defence against the snares of all enemies visible and invisible, a perfect quieting of my motions both carnal and spiritual, a firm adhering to thee one and true God, and a happy consummation of my end. And I beseech thee that thou vouchsafe to bring me, a Sinner, unto that ineffable feast, where thou with thy Son and the Holy Ghost art to thy Saints the true light, full satisfaction, everlasting joy, and perfect felicity. Thro' the same Chr st our Lord. Amen.

Another to our B. Savior

I Adore and worship thee, and give thee humble and hearty thanks, most merciful Lord JESUS CHRIST, who hast vouchsaf'd to admit me to the noble and life giving

feast of thy most holy table. Unhappy wretch that I am, too negligently have I prepar'd my self, too unworthily have I receiv'd thee. Lord, have mercy on me and forgive me. I commend that which I have done to thy divine heart, there to be amended and made perfect.

Forgive me, Dearest Lord, I beseech thee, and give me thy grace to amend my life, and to refrain from my former offences: which I utterly detest, and thro' thy grace do firmly purpose never more to offend thee. Especially, O my merciful and benign Savior, give me grace to withstand the temptations, wherewith I am most grievously infested (*such and such.*) And as I hope and firmly purpose by thy divine grace and assistance, to refrain from consenting to any mortal sin; which I most humbly beg of thee to preserve me from, whilst I live: so will I, by thy goodness, continually strive against my venial sins and imperfections. Which that I may the better perform, grant me grace, my sweet Savior, to perse-

vers in examining my conscience every night; and every morning so happily to begin the day, by offering thee the first fruits of all my actions, that the rest of it may always be employ'd to thy glory.

Deliver me, O merciful J E S U S, from the evils of this day, and the rest of my life; and guide my feet in the ways of peace. Strengthen my resolution of embracing with gladness the opportunities of good, (*such and such*) and of carefully avoiding all occasions of sin, especially those which I have found by experience to most endanger my soul (*such and such.*) Make me diligent in the duties of my condition; and in all crosses and afflictions to submit my self to thy Divine Will and Pleasure. Let thy blessing be on all my actions, and thy grace direct my intentions; that the whole course of my life, and the principal design of my heart, may always tend to the advancement of thy Glory, the Good of others, and the eternal Salvation of my own soul. Amen.

Conclusion.

CONvert, O Lord, all wicked sinners; call to the true Faith all Hereticks and Schismaticks; enlighten the Infidels, who do not know thee; help all that are in great necessity; relieve all that have commended themselves to my prayers; have mercy on all my parents, friends, and benefactors, as also on all those for whom I am bound to pray. Let thy blessing be upon this place, with humility, peace, charity, purity and conformity to thy blessed Will; that we may amend, fear, and faithfully serve; love, and please thee. Lord be merciful to all people, for whom thou hast shed thy precious Blood. Grant to the living forgiveness of their sins, and peace; and to the faithful departed rest and everlasting life. Amen.



CERTAIN CONSIDERATIONS

To be ponder'd at leasure, especially on Sunday and Holy-day Mornings

Of the true and of Man.

MAN is made to love and to serve God, and thereby to obtain his own beatitude. Our very heart assures us of this certain truth, which being made for God, finds no true rest, but only in its proper center. *Thou hast created us, O Lord, for thy self,* says S. Augustin, *and our heart is inquiet, until it repose in thee.* Yea, plain experience makes it manifest: for neither could Alexander the Great be content with his glorious conquest of the world, together with all other temporal felicity: Nor *Salomon* with all which either his soul could possess or desire for the full content

content both of his body and mind; all which in the end, he confest'd to be but vanity and affliction of spirit. And *Alexander* did no less; who wept when he was told that there were no more worlds for him to conquer; the satisfaction of what he had done, gave him so small content.

We being therefore made only for God, let us be only his, and give our selves entirely to him, performing what according to our end we are made for. For as the soul is made to give light, the fire to heat, and salt to season; to which end should they not answer, to what purpose remain'd they in the world, but with insipid salt to be cast forth (as *JESUS-CHRIST* says) upon the dunghill? And so likewise if we correspond not to our end, What can we justly expect, but our own destruction?

But dost thou, my soul, now act according to the end of thy creation? Are all thy actions directed to the glory of God? O how far am I from it! And therefore how fruitlessly do I employ both my time and labour.

70 *The great affair of this world*
and what a reproach will it be to me
one day for so shameful a sin,
unless I do speedily amend ? For,
wherefore do I occupy the ground,
who ought much rather, with the
barren figtree of the Ghospel, to be
cast into the fire ; unless I do speedily
amend. *Luke 13.*

*Our main great affair in this world
is to save our souls.*

O Strange and stupid folly of man,
to spare no cost, pains, nor
diligence for meer worldly vanity ;
and to want courage and resolution
to labor for eternal salvation, for
which least care or industry is taken !
Any loss whatsoever troubles us :
but we are insensible of loosing
our own dearest soul. We find
upon our accounts great expences
for our bodily commodities ; so much
for feasting and curiosity in diet ; so
much in pastime and gaming ; so
much in pleasure, or to preserve some
temporal interest : so much to Phi-
sicians and Apothecaries for our
corporal health : but little or nothing

The great affair of this world. 171
for the spiritual health of our in-
firm and much diseas'd soul,
as if it were to dy and end
as does the soul of a beast. O
what true Brutality is this in vain
worldly, and voluptuous men, thus
to prefer Earth before Heaven,
misery before beatitude, their cor-
ruptible body before their immortal
soul, and this uncertain moment
before an Eternity of bliss and ne-
ver ending happiness! A serious re-
flection upon so great a folly should
give us Warning, that whilst it is the
acceptable time, and the days of
health, we ought to prevent our
eternal misery.

Of the divine presence of God.

WHO is a Christian, must both
believe, and religiously adore
Almighty God, as truly present and
really acting in the very center of
our soul. For in him we both live,
and move in all we do: and there-
fore much greater confusion, a

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172 *Of the Presence of God.*

thousand times, needs must it be to us, that our many and greiv disloyalties should lie more open to his divine view, than were they expos'd upon a publick stage to the eyes of all the kings and people of the World. And yet, O senseless and wretched man, to fear and be so much asham'd to commit in the sight of a mortal man, that, which he most impudently fears not to do in the sight of God, who immediately in just revenge may command the Earth to open, and swallow him down alive both body and soul into the eternal tormenting flames of Hell: Which if we desire to avoid, let us deeply imprint this Christian verity in our souls by a serious and frequent reflection of this overseeing divine presence of God in all both our actions and thoughts, whereof we are to give to him an exact accompt, even to the least idle Word: and hereafter receive an everlasting reward, or punishment according to due desert. Use often this holy practise while you have time, and fear to offend,

The small number of the Elect.

The small number of the Elect.

THIS truth exceedingly terrible, is grounded upon the words of **JESUS CHRIST** saying, that the gate is Wide, and the way broad which leads to death, and many walk therein; but the gate unto life is narrow; and few do find it. Many are call'd but few are chosen. God himself has said it, and therefore it must be true.

The figures of this divine truth, doe well confirm it; and by the holy Fathers they are so expounded: As that infinite number perishing in the Deluge; eight persons only escaping it in Noe's Ark. And secondly, of eighteen hundred thousand Israelites, who went out of Egypt, two only of them did go into the land of promise. These are cited by the holy Fathers as figures to represent to us the small number of the Elect. Which ought not to seem incredible, considering the small number of Christians in comparison of all the rest And even
Pij.

174 *The small number of the Elect.*

amongst the Christians, how few are truly vertuous, or love God as they ought, or live according to their calling?

This well consider'd, how ought we to tremble, least our unhappy lot should be, to be excluded out of this blessed little company of the Elect? Which to prevent, by S. Paul's advice, let us *Work in fear and trembling our salvation*. O What would not a damn'd soul now wish to have done, whereby to have escap'd those eternal flames! Let us do now, what at the hour of our death we should undoubtedly wish to have done: and, according to S. Peter, let us *employ all our sollicitude and labor to secure our salvation by good works*. Let us frequently renew the promise and protestation, which we made in Baptism to renounce the Devil and all his works, the Pumps and vanities of the world, to follow our Christian maxims, and to imitate the holy virtues of JESUS-CHRIST.

Of true purity of intention.

THe greatest secret of Christian perfection, is the right directing our intention in all we do: it being the intention which gives our actions their price and value. If it be good, the action will be meritorious, if vicious, the act will be no less: give a thousand pounds in alms, yet with some bad intention, as out of the motive of vanity, all that alms is not only lost to your soul, but the action also is sinful, and deserving punishment from God: whereas one penny given for his love, will merit eternal reward. Wherefore whether we eat, or drink, or what else soever we do let us do it with a pure intention for the glory of God. This was the perfect practise of JESUS-CHRIST, who had no other end nor intention in all he either did or said, but purely his eternal Father's glory. And have we then not great reason to frame all our actions upon so divine a model? *my food is to do the Will of my Father.* JO. 4.

*Who suffer persecution for justice sake
are beautif'd by JESUS
CHRIST himself.*

THe soldier seeks no priviledge above his Prince or General, nor is the servant more than his Master. Now our divine Redeemer having led us the way thro' all manner of persecution, why should we, despicable worms and criminal offenders, be troubl'd or refuse cheerfully to follow him thro' combats of suffering, and persecution, so incomparably easier in comparison of what this great Lord of glory and innocent lamb of God has suffer'd for our sakes? For are our persecutors more cruel, barbarous, or inhumane than were his? Have they so greatly injur'd, mock'd, scorn'd or affronted us, as they did him? Have they spit or struck on our faces, as they did on his? Have they by false calumny taken away our honor, and sought our death and destruction, as they did his? Oh no, no such outrageous injuries

Reflections upon Eternity. 177

have been offer'd us, and therefore it would be most unworthy for a member of so suffering a head, to be so very nice and delicate, or much troubl'd, at small and little injuries.

Finally, what other perswasion need we, to suffer with all cheerfulness, than is the very conclusion of this Beatitude in these words? *exult ye and rejoyce, because your reward is very copious in Heaven: this reward being the beatifical vision of God for all Eternity.*

*Reflections upon the dreadful
Eternity.*

ONe good consideration of Eternity makes all temporal felicity contemptible, (says S. Greg.) Yea that very thought of Eternity gives also courage to bear patiently all persecution, and the afflictions of this miserable life: and will make us say with S. *Augustin*: Here cut, here burn, here do not spare me, Lord, so that thou spare me but Eternally. A serious reflection upon Eternity is a soveraign remedy against all sin:

for who would presume to offend God, if he well consider'd that by his sin he forfeits an Eternity of all beatitude, and engages himselfe to the endless torments of Hell?

A good reflection upon Eternity is capable to make us admire, adore, and love God's Mercy, and dread his Justice: His Mercy in rewarding so little service done him in this world, with everlasting recompence in the other: and his justice in punishing with eternal torments one mortal sin committed only in thought. O that this wholesome thought of Eternity could take so deep a root in our souls, as never to be pluck'd from our thoughts! For what is Eternity, but the measure of a present and perpetual duration without end? Imagin a thousand millions of years; yea as many millions of years; as there have been moments from the beginning of the world, and shall be till the end thereof; and then you may truly say how all that is nothing in comparison of Eternity, which is to last so long as God is God. And so long shall the

Just be blest with glory in Paradise,
and the wicked remain, no less in
the tormenting flames of hell, always,
for ever, for Eternity: and this for
their foolish choice, of enjoining here,
one uncertain moment of vain and
deluding pleasure.

O Eternity, Eternity, how is it
possible that thou shouldst be no
more consider'd by men! He doubt-
less needs must want both faith
and all true judgment, who does
not tremble at the serious true re-
flection upon Eternity. Whereupon to
make good profit by this wholesome
thought of Eternity, consider by
an act of faith this certain truth,
that you are to be either happy or
most miserable for all Eternity; and
that the last moment of your life
is to determine this great affair: and
therefore when you find your selfe
solicited to any sin, detest that mo-
tion, which, for a moment of self
content, does intice you most tray-
terously unto endless misery.

Which to avoid, resolve with a
courageous resolution to suffer both
persecution and all afflictions what-

soever, much rather than to hazard the torments of Hell for all Eternity. Fly sin with great horror much more than death it self, and from the occasions thereof, as the most dangerous serpent: it being that only, which can destroy you eternally. In fine he must either want faith, or be a fool: who is not touch'd, nor draws profit by this wholesome thought of Eternity. For can we judge him less than frantick, and quite out of his wits, who will venture by committing one mortal sin to expose himself to damnation for all Eternity?

How much it imports us not to neglect God's inspirations which are good thoughts communicated to us thro the merits of Christ Jesus:

THe reason why those who receive the Sacraments, are notwithstanding still in danger of falling and of losing their Sanctifying grace, by yeilding to temptations, is because although we receive from God, by means

means of the Sacraments ; sufficient grace to overcome temptations ; in all occasions : yet we are become so corrupt thro' the sin of our first parents , as that we do oftentimes neglect to consider , and regard with diligence and gratitude of mind the inspirations , and wholsome motions of the Holy Ghost , and to embrace that grace , which is offer'd to us thro' Christ , and moves us to do good things. And therefore we ought always to pray to God , that he will finish what he has begun , by encreasing his grace towards us , and by rendering it efficacious in us : for this is that great mercy , of God , on which we do all depend.

*Of the degree of the love of God , which
is necessary in this life for
salvation.*

TWO things are absolutely necessary for salvation , touching the observance of this precept of the love of God , for those who are come to the use of reason : The first is , that the love of God be the most

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absolute, the most affectionate, the most general, and predominant over all our other loves, and that it reign over all our passions: so that we must love God not only more than our own lives; but also we must love him generally and without exception, more than all that, which we desire, or can desire. For we must be truly and sincerely so dispos'd in the bottom of our hearts, as to loose all things that are most dear to us, and to suffer the greatest indignities that can be, rather than to loose him; and consequently rather, than to commit the least mortal sin. This degree of the love of God is absolutely necessary to salvation for all men in the world; and this degree is sufficient, supposing it be accompani'd with a second condition, which is, that having once this love rooted in us, we endeavor still to encrease it more by our prayers, by our good works and by a devout regulation of our whole life. For let us have made never so great advancement in charity; we are still bound to go on, and not to make a stand. Because we have not

yet attain'd to the perfect accomplishment of this precept of loving God with all our soul. Neither shall we attain to it, till we come to heaven: and therefore not to go on, is to go back.

Now seeing that the love of God must be predominant over all our affections, and reign over all our passions; the securest rule to know, whether we have truly this love God, or no, is to look into the course of our life, our actions, and designs. For as we see amongst worldly men, that ordinarily in every one, some one passion is predominant over all the others: which makes, that we esteem some avaricious, others ambitious, others vainglorious, others addicted to pleasures, others revengeful; accordingly as the love of riches, or of greatness, or of glory, or pleasure, or revenge do reign in them; whereof we judge by their actions, designs, occupations, and by the whole conduct of their life, which is for the most part tainted by that principal affection that reigns in them. In the like manner, no man has rea-

son to think that he loves God above all things, which is necessary to salvation; if examining his life, actions, employments, desires, and pretensions, he does not find, that the principal part of them tend towards God: seeing that the love, which we owe to him, is not a love of Words and Thoughts, but of Effects and Actions.

Hence it is, that, if the object of any vicious affection, be more predominant over our will, than the love of God, it puts us into a state of habitual mortal sin, and deprives us of God's grace. And altho' peradventure such a man may notwithstanding, by reason of his natural inclination, or of some other more powerful worldly interest, forbear to commit those gross, and palpable sins, which such vicious affections do usually draw men into: yet this will not excuse him. As for example, a covetous man, who for fear of the temporal laws, or for fear of losing his reputation, or of other worldly respects, does not commit usury, nor rob, or steal from his neighbor,

will not be sav'd ; if his heart be so set upon riches , as to be wholly occupi'd in seeking , and laying up worldly wealth : but this man is of the number of those , whom *S. Paul* declares to be excluded from the kingdom of heaven. Because , altho' he do not steal , nor couzen his neighbor , yet he is truly covetous. And the same is to be said of those , who set their thoughts , and endeavors wholly upon honors , vanities , pleasures , feasting , gaming , contentions , factions , and the like , placing wholly their delight in them. For tho' the particular actions of these men , consider'd singly by themselves , may seem venial : yet the whole number becomes damnable. Because it argues , that their affections are plac'd in those objects , as in their last end : and so they transgress the first precept. For how can we judge of our affections , but by our actions ? And if these objects take up our whole employment , it is not God , but they , that reign in us , as the last and principal end we aime at Wherefore reflecting upon our selves , if we find that our life ,

actions and desires are bent, in the bottom of our heart, only upon worldly things; and that the service of God, and the salvation of our soul is least in our thoughts, and the most neglected of all our occupations, certainly we grossly deceive our selves, if, this notwithstanding, we imagin, that we love God above all things, or that the love of him is the most cordial of all our loves. For there is no man, that has the use of reason, whose understanding does not tell him, that we ought to love God more than our selves; yea, there is no true man, who has not an inclination to love God, more than himself. But the love of God does not consist in that act of the understanding, nor in this inclination, but it consists in putting this inclination in practise.

How we ought to distrust our selves.

NO enemy is so dangerous to damn us, as our selves: and therefore the best means to avoid sin, is to distrust our own great frailty,

and carefully to watch over that bad humor, and vicious propension, to which we find our corrupt nature most inclin'd to draw us to offend. Which being well observ'd, we shall easily perceive that all our sin and misery springs from that infected fountain, in following our inordinate humor, and natural inclination, quite contrary to the internal holy motion of grace; well verifying, that *man's domestick enemies are most dangerous.*

We ought therefore seriously to examin what is our predominant and most vicious inclination; against which we must earnestly crave God's grace to resist, and to stand watchfully upon our guard to suppress, and oppose the same. But to get a perfect victory over this dangerous enemy, we must resolve to oppose it by the practise of that vertue, which is most opposite thereunto; as who is inclin'd to covetousness, must practise the vertue of liberality; if to vain glory and pride; the vertue of humility must be oppos'd: If to choler and Passion, the mildness and meekness

128 *Of Perseverance.*

of JESUS - CHRIST; and so, of all the rest. Who shall practise this, will not fail to be happy.

Of Perseverance.

IT is Perseverance, my God, on which depends the assurance of salvation. All former resolutions and good purposes whatsoever, without it, were but lost labor, and in vain. For he only that perseveres shall be crown'd with victory, and will save his soul. Which is a reward indeed sufficient to encourage us to give the present moment of an uncertain life for so never ending a Bliss.

O happy Perseverance, which wins such a glorious crown, and without which, it would be to small purpose with *Judas* well to begin the holy practise of vertue, unless by the help of mortification, we persevere to the end ! Yea our damnation would be much the greater for our neglect of God's holy grace.

Strengthen my soul, O my sovereign Redeemer, with this happy vertue of perseverance in holy patience

and conformity in all adversity, as well as in prosperity; in sickness, as in health; in poverty as in wealth; in contempt and calumny, as in prosperity and praise, or highest favors from men. For our beginning well, is the effect of God's grace: but our not persevering is sinful neglect, and deeply deserve punishment.

O what cause of horror and just fear have I to conceive for my so great inconstancy in persevering in so many good purposes and pious resolutions, which thy great goodness, my loving God, has vouchsaf'd so frequently to inspire me with. I falling from fervor to tepidity, and thence into a total neglect of what I was bound to do. But, my merciful Lord; altho' thy great mercy has thus long expected me with much patience for my amendment: yet further presumption may justly draw upon me thy Wrath, and my endless punishment. Which I beg he may prevent, who has pay'd with his most precious blood so dear a ransom to satisfy the justice of his Eternal Father, with whom and the Holy

Ghost, three divine Persons, and
one living God be benediction. and
glory. Wisdome and thanksgiving.
honor, and power, and strength for
ever and ever. Amen.





A N

EXAMINATION OF CONSCIENCE.

Upon the Commandments of
God and the Church, and
upon the chief obligations
of several states, Professions
and Callings,

**PROPER FOR A GENERAL
CONFESSION.**

*Instructions for a General
Confession.*

IT often happens, either for want
of instruction, or of due sentiments
of Piety, or thro' negligence in things
that concern Salvation, that persons,
especially in their youth, make bad

and sacrilegious Confessions. Because, either they do not sufficiently examine their consciences ; or out of shame or some such motive conceal something necessary to be confess'd ; or have not a true sorrow for their sins ; or want a real and firm purpose of mending their lives.

For these reasons therefore, every Christian is advis'd to make once in his life a good General Confession : which he is bound to do, when he knows that his past Confessions have not been well made ; as, when after a bad Confession, he has not taken care to repair in his following ones the former defects. And tho' he should not find himself guilty in this kind, and had no obligation of repairing such failings : yet it would be of great advantage to him sometimes to make a General Confession. For by this means he acquires a more perfect knowledge of himself ; finds occasions of greater humiliation, and understands better the greatness and multitude of the Graces and Favors, God has bestow'd on him, and of the obligations he owes to God's Goodness

Instructions for Confession. 191
Goodness and Liberality.

To give then some assistance to those, who either are oblig'd, or out of devotion desire, to make a general review of their whole life these following instructions will not be unprofitable.

First, the better to remember their sins, let them divide the course of their life into certain parts: as, from the first use of reason, to the age of fourteen or fifteen; from this age to that of one and twenty, and so of the rest. Or else they may make this division, according to the divers states and conditions they have been engag'd in; as, the time of their Studies, that of their Marriage, or any other state, &c.

After this, let them in each age or condition of their life, endeavor to call to mind, where they have dwelt; with whom they have convers'd; in what employments or occasions they have been engag'd; to what inclinations or Habits they have been the most subject.

Lastly, let them weigh well the Commandments of God and the

Church, with the particular obligations annex'd to their state and vocation: and by this means, endeavor to call to their remembrance, as much as possible, all their past sins with their number and circumstances necessary to be confess'd. But as they ought not to be negligent in this Examination: so they ought to avoid the other extremity, and not give way to scruples. He does enough, who takes such care, as a prudent man would do in a business of Concern: the rest will be suppli'd by the infinite Mercy of God, and the assistance of a wise and experienc'd Confessor.

They may also, for the greater ease of their mind, make this Examination at several times, taking, for example, half an hour or an hour in the morning, and as much at night, and so continuing for some days according to each ones necessity, age, and condition. Which that they may do with greater profit to themselves, let them always begin their examination by the Invocation of the Holy Ghost, and finish it

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with an act of Contrition for the
sins they have discover'd.

And that they may gather the
principal fruit of their General Con-
fession; let them make it with such
dispositions, that it may be an oc-
casion and means of their entire
Conversion to God, and Amendment
of Life: for it signifies little to re-
medy the past, without a full reso-
lution of providing for the future.
And as for their amendment of life,
they would do well to consult at leas-
ure with some Charitable Confessor:
it being an affair of the greatest Im-
portance imaginable. For all others
concern only the present time: but
this reaches even to the state we de-
sire to be in for all Eternity.

Wherefore to help them, that de-
sire to make this review of their
Life, here follows a List of the most
common Sins, that are committed
against the Commandments of God
and his Church, and against the chief
Obligations of several States, Profes-
sions, and Callings.



AN EXAMINATION UPON THE TEN
COMMANDMENTS.

COMMANDMENT I.

Thou shalt not have strange Gods before me.

Thou shalt not make to thy self any graven thing &c.

By this Commandment God commands four things : viz. to Believe in him, to Hope in him, to Love him, to Serve and Adore him.

1. *Vpon Faith.*

HAVE I. 1. Wilfully doubted of any Point of Faith?

2. Held an heretical opinion, and declar'd it by words, or any other sign?

3. Outwardly profess'd Heresy by any action; as, by going to the Sermons, or other meetings of Hereticks?

4. Favor'd Hereticks, or Wicked men, by supporting, and approving the Evil they do?

5. Delay'd to embrace the true Faith, for Human Respects, Interest, Fear, &c?

6. Examin'd with Curiosity Divine Mysteries, and secrets of Providence, by pure Human Reason?

7. Expos'd my self to Danger of sin, by rashly and imprudently disputing of Matters of Faith, or Religion?

8. Read, or kept Heretical and Forbidden Books?

9. Been negligent in resisting Temptations contrary to Faith?

10. Been ignorant of things necessary to Salvation, as, of the chief Mysteries contain'd in the Creed, the Lord's Prayer, the Commandments of God and the Church, and of what is necessary to be known or done for the worthy receiving of those Sacraments, which I already have, or ought to have, receiv'd?

11. Been negligent in learning these things, or in remembering them after I had learnt them?

2. *Vpon Hope.*

HAVE I. 1. Despair'd of my salvation, believing that God would never pardon me, or that I could never mend my life, nor work my salvation with his grace?

2. Presum'd upon God's Mercy, sinning more freely by reason thereof; hoping that my sins would be forgiven without doing Penance, resolving to defer this Penance to the latter end of my days; believing that I might be sav'd without changing my wicked life, or doing good Works?

3. Put too great Confidence in my own Industry and Care, as to things that concern either this life or the Next; and not rely'd, as I ought, upon God's Providence?

4. Not call'd upon God in my corporal, or spiritual necessities?

3. *Vpon the Love of God.*

HAVE I. 1. Been any considerable time without exercising Acts of the Love of God?

2. Born overmuch Love to Creatures?

3. Not made the Care of my Salvation my chief Business; and the Ground of my other cares and concerns?

4. Neglected good Inspirations?

5. Not thank'd God for his Benefits, especially those he has bestow'd on me in particular?

6. Murmur'd against God in my Crosses and Afflictions?

7. Purpos'd in my heart to prefer any worldly pleasure or advantage before the Love of God?

8. Hated, loath'd, or been asham'd of things that concern God's Honor and Service?

4. *Vpon the Virtue of Religion.*

HAVE I. 1. Omitted my prayers, and not ador'd God, for a considerable time?

2. Been distracted in my prayers wilfully, or out of negligence?

3. Omitted my Morning and Evening Prayers, or grace before and after Meat, thro' shame or Indevotion?

200 *An Examination of Conscience*

4. Contemn'd, laugh'd at, or Jested upon the Ceremonies of the Church, the Images and Reliques of Saints, the Word of God, Catechisms, Sermons, Sacraments, Priests, and Devout and Virtuous Persons?

5. Us'd any Superstitions, or Vain Observations, to cure my self or others of any disease, or for any other End?

6. Had my Fortune told me, and given credit there unto?

7. Consulted any Wiseman, Witch, Conjurer, or Canning-man, and plac'd any confidence in their Art?

8. Given credit to Dreams?

9. Observ'd lucky or unlucky Days?

10. Invok'd the Devil, or made any contract or bargain with him?

11. Made use of Characters, Notes, Writings, Papers or other things to avoid any mischance or such like effects?

12. Made use of Holy things, as, Holy Water, Blest Bread, &c. for any Superstitions End?

13. Us'd the words of Holy Scripture to make Jest, or in any profane manner?

COMMANDMENT II.

Thou shalt not take the Name of the
Lord thy God in vain.

By this Commandment God forbids
all Oaths, that are not accompani'd
with these three conditions, Truth,
Judgment and Iustice: and obliges us
to keep our Promises, and Vows made
to him.

HAVE I. 1. sworn what I knew,
or doubted to be false, tho in
a thing of little consequence?

2. Sworn, promis'd by Oath, or
vow'd to do an ill thing, and
afterwards done it; which is a
double sin?

3. Sworn, and promis'd by Oath
what I never design'd to perform?

4. Not perform'd any lawfull thing,
which I had sworn to do?

5. Been accusom'd to swear without
necessity, not examining whether
what I swore be true or false?

6. Sworn by way of Execration,
cursing my self or others, as saying,

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God damn me, the Devil take me, may I never see God, &c.

7. Blasphem'd God, or his Saints?

8. Nam'd with contempt and blasphemy the blood, wounds, life, Death, &c. of the Son of God?

9. Taken pleasure in hearing others swear, curse, and blaspheme, or provok'd them to it?

10. Not reprehended them when I ought?

11. Not perform'd my vows, or defer'd the performance of them too long, thro' negligence, or without lawful excuse?

COMMANDMENT III.

Remember thou keep holy the Sabbath Day.

By this Commandment God obliges us to Sanctify all Sundays, by abstaining from servile and prohibited Works, and by spending them in things relating to the worship and service of his Divine Majesty. To this third Commandment may also be reduc'd the first Commandment of the Church, which obliges us

Upon the 10. Commandments. 203
10. Sanctify all Holy days, and to hear
Mass on Sundays and Holy-days.

HA V E I. 1. Upon Sundays
and Holy-days not heard a
whole Mass, or heard it without
Attention, being wilfully distracted,
or talking to any body?

2. Neglected to send my Children
and servants to hear Mass upon these
days, or employ'd them in any thing
that has hinder'd them?

3. Been considerably negligent in
assisting at the Divine Offices, Ser-
mons and Catechisms?

4. Not Sanctifi'd these days in
Reading, Praying &c. and not taken
care that those under my Charge have
done the like?

5. Wrought my self, or made
others work without a lawful cause,
and how long?

6. Bought or sold without neces-
sity?

7. Spent the greatest part of these
days in Idleness, or in Drinking,
or in forbidden Games, or in pro-
fane Business?

8. Been at the Tavern or Ale

COMMANDMENT IV.

Honor thy Father and thy Mother.

By this Commandment God obliges Children to love, honor, obey, and assist in their necessities their Father and Mother. The same is to be understood proportionably of others in regard of their Superiors. In this Commandment are also contain'd the duties of Fathers and Mothers, of Masters and Mistresses, and of other Superiors, towards their Children, Domesticks and other Inferiours.

For Children.

HAVE I. 1. Displeas'd and offended my Father and Mother or others, who have Charge over me, by words or any other way ?

2. Not lov'd them, but nourish'd some private hatred against them ? or desir'd their Death, or any other harm ?

3. Struck or threaten'd them ?

Upon the 10. Commandments. 209

4. Slighted their reprehensions,
and resisted their corrections?

5. Put them into passion, and not
taken care to pacify them?

6. Disobey'd them in any consi-
derable matter, or even in a small
matter, but with contempt of their
persons?

7. Despis'd them in their Poverty,
or otherwise?

8. Not assisted them, when they
were sick or in want?

9. Hinder'd them from making
their Will, or fail'd to put it in Exe-
cution?

10. Been negligent in praying for
them, either alive or dead, or in pro-
curing the prayers of others for
them?

For Parents.

HAVE I. 1. Defer'd too long
the baptism of my children, out of
negligence, or any human motive?

2. Neglected to instruct them in
things necessary for salvation?

3. Not taken care that they say

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their Prayers, frequent the Sacraments,
and comply with the other duties
of Christianity?

4. Not kept a strict watch over
their behavior, or not corrected and
chastis'd them for their faults?

5. Commanded or taught them
any harm?

6. Given them bad Example, by
swearing, drunkenness, unchaste words
or actions, or any other sins?

7. Not taken care to keep them
out of bad company, or permitted
them to ly in the same bed with
others with danger of immodesty?

8. Hindr'd, or endeavor'd to
hinder, them from serving God, out
of an irregular affection for them?

9. Anger'd them either by using
them ill, or by chastising them with-
out Discretion, or by unjustly
preferring one before the rest?

10. Hated, or curs'd them, or
desir'd their Death?

11. Not taken care to put them
to some Employment, and provide
for them.

12. Forc'd them to be Priests, or
Nuns, or to Marry?

Then the 10. Commandment. 207

11. Hinder'd them, without cause,
from entering into a Religious Order?

For Mothers.

HAVE I. 1. When I was with
Child, expos'd my self to danger of
Miscarriage, by carrying heavy bur-
thens, or by any other immoderate
labor?

2. Let my children ly in the same
Bed with me, with danger of hur-
ting them?

For Marry'd persons.

HAVE I. Been Jealous
without cause?

2. Not born patiently his or her
cross humors, and imperfections?

3. Had an aversion, or hatred
against my Husband or Wife?

4. Provok'd him or her to Anger,
so as to make him or her Sin?

5. Disobey'd my Husband without
just cause?

6. Quarrell'd with him or her?

7. Treated my Wife basely and
unworthily?

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8. Manag'd ill the Houshold duties; and how long?

9. Run my Husband in debt by my too great expences?

10. Been affraid of having too many children; so as to do something against the Rules of Matrimony?

11. Committed any disorder in the use of Marriage?

12. Refus'd the Marriage-duty without a lawful reason?

For Servants.

HAVE I. 1. Obey'd my Master or Mistress in a bad thing, out of flattery or compliance?

2. Made them angry.

3. Despis'd them.

4. Disobey'd them in any considerable matter?

5. Reveald their secrets?

6. Been Negligent in their service, and endammag'd them by this negligence?

7. Rob'd them, or let their goods Perish, or given them away without their knowledge?

For Masters and Mistresses.

HAVE I, 1. Not taken Care that my Servants were well instructed in things necessary for Salvation?

2. Not allow'd them time and convenience of hearing Mass on Sundays and Holy-days, or of receiving the Sacraments?

3. Not taken care of them in their Sicknes, both for their Spiritual, and Corporal Necessities?

4. Not kept a strict watch over their Behaviour?

5. Not reprehended nor corrected them, when they have offended God by words, actions, or omissions against their Duty?

6. Commanded or Taught them any Evil, or Induc'd them to sin by my bad Example?

7. Injur'd, Beaten, or us'd them ill without reason, or thro' Anger?

8. Overburthen'd them with Work above their strength?

9. Not given them sufficient Wages, nor paid them well?

Note, that this Commandment
S. iij.

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comprehends the Duties of all Inferiours
to their Ecclesiastical and other Superiours,
such as Priests, Magistrates and Princes,
to whom they owe Honor, Obedience
and Assistance: And on the other side,
of Superiours to wards their subjects, to
whom they owe Protection, Correction of
their disorders, and Care, according to
their Office and Authority over them.
Wherefore every one ought to examine
his failings in this Point, and likewise
upon Ingratitude to his Benefactors.

COMMANDMENT V.

Thou shalt not kill.

By this Commandment God obliges
us to preserve the spiritual and Corporal
Life both of our selves and our Neighbors:
and forbids all injury done to the Body
and soul, as well of our selves as of
our Neighbor, either by Words or Actions.

HAVE I Desir'd my own
Death, or Endeavour'd to kill
my self, or any other?
2. Expos'd myself to danger of
Death without necessity.

Then the 10. Commandment.

3. Beaten, Wounded, or Kill'd
my Neighbor my self, or procur'd
it by others.

4. Given, Taken, or Counsell'd
that which might cause a Miscar-
riage.

5. Challeng'd any one, or ac-
cepted a Challenge, to a Duel, or
Gone to the Place appointed, or
Boasted of it, or Been any ones
second.

6. Not given Alms, when I
thought, or ought to have thought,
myself oblig'd to it.

7. Not assisted my neighbor
in his great, or extream necessity,
when I was able.

8. Expos'd my self wilfully to an
evident danger of sinning.

9. Caus'd the spiritual Death of
my neighbor. 1. By doing an Evil
Action, or what is esteem'd to be
so, in his presence, and more es-
pecially, if it be done with a
design to stir him up to sin. 2. By
compelling him to Evil, by some
force. 3. By giving Aid or Assistance
toward a wicked Action, by
Money or otherwise. 4. By harbo-

ring or concealing bad people, that they be not discover'd or punish'd.

5. By sharing in any Evil, whether in the Action or Profit arising.

6. By not hindering Evil when I might.

7. By teaching him Evil, which he knew not before.

8. By commanding, counselling, solliciting, threatening, or othersways provoking him to Evil.

9. By approving evil Actions, and praising them who did them.

10. By bragging of sins, which I have, or have not committed.

11. By not giving fraternal Correction, and charitable Admonitions for the prevention of Evil.

12. Been impatient, when things happen'd contrary to my Inclinations.

13. Suffer'd my self to be carry'd away by the motions of Wrath.

14. Wish'd my neighbor any harm, out of Hatred or Revenge, or taken Pleasure in the thoughts thereof.

15. Born him any Hatred, and how long.

16. Offended him by Injurious

Vpon the 10. Commandment. 213
Words', Derision, or Quarelling
With him?

15. Contemp'd him in my heart
or by word?

16. Not pardon'd, or not been
reconcil'd to him?

17. Not Seen, Spoken to, nor
Saluted him, after I had seem'd to
pardon him?

18. Not endeavor'd, either by
my self or others, to satisfy, and
be reconcil'd to him, when I had
offended him?

19. Envy'd him, being sorry
for his Good, or glad of his Harms?

COMMANDMENT VI. IX.
Thou shalt not commit Adultery:
Thou shalt not cover thy Neigh-
bor's Wife.

By these Commandments God com-
mands every one to keep his Body pure
and holy, and forbids all Thoughts,
words, and actions against Chastity.

HAVE I. 1. Remain'd wil-
fully, or Taken pleasure, in
unchast Thoughts?
2. Taken pleasure, in the re-
membrance of a Sin committed, and

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of what Sin?

3. Solicited, or Entic'd by words, signs, letters, presents, or unchast actions another to sin against Chastity, tho' the sin did not follow?

4. Spoken unchast Words, or of a double Meaning, and tending to Immodesty, and before whom?

5. Sung, or Taken pleasure in hearing others sing, Unchast Songs?

6. Read, or Given ear to, or not hinder'd Immodest discourses, Verses &c?

7. Made Unchast Love to any one, tho' only out of Vanity?

8. Kept unchast Books, immodest Pictures, or naked Images, and to what end?

9. Taken pleasure in beholding immodest objects?

10. Been at Balls and Plays with danger of my Chastity?

11. Drest myself immodestly, with naked Neck or Arms, so as to stir up others to unchast Thoughts or Desires?

12. Given unchast Kisses?

13. Touch'd my self or others unchastly, and what follow'd from thence?

14. Committed Fornication, and with what Persons, Parents, or Kinsfolk, Marry'd or Unmarry'd, Consecrated to God or not.

15. Committed any worse Sin against Chastity.

16. Had a will (tho' ineffectual) of committing any of the foresaid Sins, and which of them?

COMMANDMENT VII. X.

Thou shalt not Steal.
Thou shalt not Covet thy neighbor's Goods.

By these two Commandments God commands us to be Just to our Neighbors and forbids us to Injure him in his Goods, either in Effect or desire.

HAVE I. Desir'd my Neighbor's Goods unjustly

2. Taken and Stolen anything, and how much?

3. Wrong'd my neighbor by Usury, Cheating, deceitful Gaming, unjust Contracts, or by selling at too high, and Buying at too low rates?

6. Caus'd my Dammage to his Goods, and how great?

7. Hinder'd him from making a lawful Gain?

8. Been the cause of his Loss or Dammage, by commanding, counselling, or any other manner mention'd before in the first Commandment?

9. Refus'd or Delay'd the payment of my debts, when I was able?

10. Endammag'd my Creditor by this delay, and how much?

11. Refus'd or delay'd to pay Workmen their Wages?

12. Detain'd unjustly any [Deeds, Papers, or any other thing to the prejudice of my Neighbor.

13. Undertaken and Maintain'd unjust Causes, and pleaded against my Conscience.

14. Neglected to get the Knowledge and Skill, that is necessary for my Calling? For all Judges, Physicians, Lawyers, &c. are bound to pay all Damages done to others thro' their Ignorance.

15. Put off false and not current Money?

Soldiers

Soldiers, Captains and other Military Officers may here examine themselves upon the Violences, Extorsions, and other Injustices done by them, or permitted to be done by their subjects, in their Governments, Garrisons, Winter-quarters, Marches and Passages.

Note that all sins against this seventh Commandment, that cause any Loss or Damage to ones Neighbor, bring an obligation of Restitution: so that it is not sufficient to confess them, but one must moreover restore and repair the Damage done.

COMMANDMENT VIII.

Thou shalt not bear false witness against thy neighbor.

By this Commandment God obliges us to bear Witness to nothing but the Truth, and forbids to injure our Neighbor by lies and Falshoods.

HAVE I. i. Born false Witness, (either in, or out of Court of Justice) speaking against my

T

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knowledge, or affirming what I knew
not, or doubted of? and what Harm
has follow'd?

2. Told Lies, or been subject to
Lying, and this with prejudice to my
Neighbor?

3. Slander'd my Neighbor, accu-
sing him, either by words or writing,
of an Evil, he never did?

4. Made contumelious and defa-
ming Libels, or Songs?

5. Vs'd my Neighbor Spitefully,
by upbraiding him with his Vices
and Defects, or by Slandering him
publicly and before others?

6. Interpreted his good Actions in
a bad, or his indifferent ones in the
worst sense?

7. Diminish'd and Lessen'd his
good Reputation, or not Defended it,
when I was bound to do it?

8. Given Credit to Detractions,
or Taken pleasure in hearing them?

9. Caus'd Discord and Misunder-
standing betwixt Neighbors, by car-
rying stories backw ward and forward?
and what has happen'd from it?

10. Boasted of a Mortal Sin?

11. Discover'd the secret Vices and

Upon the 10. Commandments. 216
Defects of my Neighbor? and to how
many?

12. Reveal'd a secret? and what
harm has follow'd?

13. Not spoken of another's sin,
when I was oblig'd?

14. Open'd any one's Letters?
and what harm has happen'd?

THE COMMANDMENTS OF THE CHVRCH.

1. To hear Mass on all Sundays
and Holy days.

2. To fast Lent, Vigils, comman-
ded, Ember days, and Frydays also
by the Custome of England, with
abstinence from Flesh on Saturdays.

3. To confesse our sins once a Year.

4. To receive the Blessed Sacra-
ment at least once a year, and that
at Easter, or thereabouts, namely
betwixt Palm-Sunday and Low-Sunday.

5. To pay Tithes to our Pastors.

6. Not to solemnize Marriage at
forbidden Times, that is, from the
first Sunday in Advent till Twelfth-
day be past, nor from Ash-Wednes-
day till Low Sunday be past.

The first Commandment of the Church has been already examin'd in the Third of the Decalogue.

HA V E I. 1. not confess'd my sins once a year?

2. Confess'd them without due Preparation?

3. Not Examin'd my Conscience carefully, before I came to the Priest?

4. Not had a true sorrow for my sins, nor a firm purpose of Amendment?

5. Conceal'd a mortal sin, thro' negligence or shame?

6. Been negligent in doing the Penances enjoyn'd me?

7. Not receiv'd the Blessed Sacrament at *Easter*?

8. Receiv'd it without due Faith, Humility, Respect, and Devotion?

9. Broken the Fasts commanded by the Church, either by not abstaining from Forbidden Meats, or by eating more than one Meal, or before the Time?

10. Eaten too large Collations on Fasting Days?

11. Eaten, or Caus'd others to Eat,
Flesh on Forbidden Days?

12. Eaten, or Drunk to Excess,
or Yielded to sensuality?

THE VII. CAPITAL SINS.

*The greatest part of the Sins, that
proceed from the seven Capital ones,
are contain'd in those against the Com-
mandments of God and his Church:
so that, as to These, it will be sufficient
to make this following Examination.*

HAVE I. 1. Desir'd, or sought
after the Esteem and Glory of
Men?

2. Said, or Done any thing for
this intent?

3. Contemn'd, or Disprais'd o-
thers, the more to Exalt myself?

4. Boasted of what I did not, or
of the Evil I did?

5. Sought after Places, Offices,
or Employments, I was unfit for?

6. Exceeded in Cloaths, Furnitu-
re of my House, Table - expences,
or other things, to gain Esteem or
be talk'd of?

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7. Made my self appear more Vertuous, Learned, or skilfull than I was, for the same Intent?

8. Not acknowledg'd my fault?

9. Maintain'd, granting the Fact, that I had done well, or alleag'd false Excuses, and unjust Reasons?

10. Been Obstinate in my own Opinion?

11. Desir'd inordinately temporal Commodities and Advantages?

12. Fix'd my thoughts and Cares so much upon the Purchase of Riches, as to neglect the Service of God, the Receiving of the Sacraments, and other things necessary for Salvation?

13. Been unwilling, out of Covetousness, to be at the necessary Expences for the maintenance of my Family?

14. Been at Excessive Charges in Gaming, Drinking, Furniture, Cloaths, Buildings, &c?

15. Frequented the Tavern, or Ale-house, and there Spent what was necessary for the subsistence of my Family?

16. Slighted the Poor in their necessities?

17. Refus'd to lend to those that want?

18. Not given Alms, as I ought, according to my Condition? *This Sin will be the Damnation of very many Persons.* See Math. 23: 41, 42, 43.

19. Defer'd the Amendment of my Life, or by Inconstancy in my good Resolutions, immediately desisted after having begun it?

20. Neglected the means of salvation, or of Christian Perfection; as the Sacraments, Prayer, Good Works, &c?

21. Neglected the Duties of my Vocation?

22. Indulg'd my self in overmuch Ease?

23. Chosen rather to do nothing, than be employ'd in some commendable Exercise?

24. Spent overmuch Time in Play and useless employments.

**THE CHIEF OBLIGATIONS OF
SEVERAL STATES AND
PROFESSIONS.**

Beside the above-mention'd sins, each one ought to examine himself upon

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the Obligations of his own State and Voca-
tion. Here follow then, the most com-
mon sins against some of the most or-
dinary States and Professions.*

For Judges and Magistrates.

HA-V E I. 1. Been negligent
in examining the Cause be-
fore I gave sentence?

2. Refus'd to do Justice, or defer'd
the sentence, with considerable
Dammage to the Parties concern'd?

3. Given, or Consented, or Con-
tributed to, an unjust sentence?

4. Receiv'd presents to do Ju-
stice?

5. Not defended the Rights of
Widows, Orphans, or other aban-
don'd Persons?

6. Done any favor to one side
to the prejudice of the other, by the
Instigation of Friends, Recommen-
dation, or Human Respect?

7. Taken excessive Fees, and
been the Occasion of unnecessary
Charges and Expences?

8. Permitted the Extortions and
Injustices of my inferior Officers?

9. Violated the Priviledges of the Church, or usurp'd Ecclesiastical Jurisdiction?

10. Pretended to Judge any Cause or Person out of my Jurisdiction?

For Lawyers and Attorneys.

HA V E I. 1. Undertaken an unjust Cause, or without examining whether it was Just or no?

2. Made my Clients lose their Cause, thro Ignorance, considerable Negligence, or Connivance with the other side?

3. Refus'd to Plead the just Causes of Widows and Orphans, when they desir'd me?

4. Kept the Suit in suspence, for Gain, or otherwise?

5. Exacted intolerable Fees, or permitted my Clarks to do so?

For Baylives, Constables, Beadles, Tip-staves and other Officers.

HA V E I. 1. Taken any thing unjustly, in Distraining of Goods, or Arresting of Persons?

An Examination of Conscience

2. Exacted greater Fees than were due to my office?

2. Threaten'd , or frighted poor Persons , to get Money or unjust Gain of them ?

For Tutors , Gardians , and Executors of Wills.

HAVE I. 1. Defer'd the Execution of a Will, out of Negligence, or for some bad Design ?

2. Omitted something that should have been put in the Inventory ?

3. Hinder'd the Goods from being sold for their just Value , by buying them myself , or hindering others from giving More ?

4. Not taken convenient Care of my Pupil , both for body and soul , nor faithfully manag'd his Estate and Goods.

For Trader-men.

HAVE I. 1. Been guilty of Usury in my Trading ? and how ?

2. Bought of Thieves , or those that could not sell ?

Upon private obligation. 327
3. Sold false Wares, or made Use
of Tricks or Deceit to the prejudice
of the Buyers?

4. Sold a Commodity and Deli-
ver'd another not so Good?

5. Bought or Sold by false Weights
and Measures?

6. Bought or sold above or under
the reasonable Price?

7. Sold Merchandise for any bad
Use?

8. Sold or kept open shop upon
Sundays and Holy-days?

For Handy-crafts and Workmen.

HAVE I. 1. Us'd any cheating
in my Work?

2. Taken for my Work more
than was reasonable?

3. Envy'd others of the same Tra-
de?

4. Disparag'd their Goods and
Work, and spokent ill of them?

5. Not employ'd the full Time,
when I wrought by the Day?

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*For Physicians, Apothecaries, and
Surgeons.*

HAVE I. 1. Undertaken or
Exercis'd my Profession without
the requisite Qualities?

2. Prescrib'd dangerous Remedies
or Medicines, not knowing sufficient-
ly either the Remedy, or Disease?

3. Not admonish'd my Patients
betimes to provide for Death? espe-
cially when they were in Danger?

4. Advis'd or Order'd things for
the Health of the Body, that could
not be done without Sin?

5. Been too easy in dispensing
from Fasting, and Abstinence from
Flesh?

6. Prolong'd a Disease to gain
more?

7. Hurt, or caus'd any body's
Death by my fault?

8. Refus'd to assist poor Persons?

9. Been negligent in preparing the
Medicines according to the Physi-
cians Prescription?

10. Given Poison to those that
were like to make all Use of it?

Then judge whether
11. Given any Reason or other
thing to hinder Repentance, which
produces a Mistrust of Gods
12. Sold my Physick at unrea-
sonable rates, so that I could not
afford to buy more, and know
not how to get more.

After the foresaid Examination of
Conscience, Let them for the better
understanding of the Condition of their
soul, make some Reflections upon the fol-
lowing Points.

1. Upon the bad Inclinations and
Habits, they have contracted by
frequent Relapses into Sin, that by
this means they may find out some
way to extirpate them.

2. Upon the immediate Occasions
of Sin, that they may avoid them.

3. Upon dangerous Affections and
Inclinations, that they may procure
convenient Remedies for them.

4. Upon Inspirations and Secret
Motions of Grace, that they may
make a firm Resolution of hearkning
to them, and of doing not only
what God requires of them, but also
what he signifies to be most pleasing
and acceptable to him.

Of the Examination of Conscience

In these matters the Advice and Counsel of a prudent and charitable Confessor, will be very advantageous and profitable: both to learn how to cure the Infirmities of their soul, and to discern and know assuredly the Motions of the Holy Ghost, that so they may faithfully correspond to them.

But above all, they must endeavor, after they have discover'd the state of their soul, and the great Number of their Sins; to humble themselves before the Divine Majesty, and consider seriously how detestable and abominable a thing it is, to have so unfortunately offended a God of infinite Goodness and Power; to have crucify'd over again, (so use the Apostle's expression) Jesus CHRIST by their sins; and to have tramp'l'd under Foot his Sacred and precious Blood shed for our salvation. This Consideration ought to excite in them a true sorrow for, and a Detestation of, all their sins, with a firm and strong Resolution of never more consenting to any thing that may displease

From private confession
Almighty God, and make them ear-
nestly beg of him for this End the
Assistance of his divine Grace.

In this spirit of Penance and
Compunction, let them cast them-
selves at the feet of the Priest, and
there confess with all Humility and
sincerity all their sins: that having
receiv'd Absolution and Holy Penan-
ce for them, they may, according
to his Instructions, begin a new Life,
and by their Vertuous Actions, an
entire submission to God's holy Will,
and an inviolable Fidelity in his ser-
vice, they may make due satisfac-
tion for their past faults, Disobedien-
ces and Rebellions against him.



APPROBATIO.

De Cathismo Compendium
ad usum attritionis quotidiano, à mu-
ltis doctis perfectum, nihil habet fidei-
contingentis, vel bonis moribus con-
trarium: multa vero ad Catholicos
in fide ac pietate institutos per-
tinet. Eximius Dominus,
Inferens in eam Academia Censor,
omnino lucem videre potuit. Da-
tum Duaci die 27. Maii anno 1697.

Guillelmus Harwarden S. T. P.
et Collegii Angli Duacensis.

Vistis approbatione, hoc *Cate-
chismi Compendium* utiliter im-
pugnari potest. Datum Duaci die 27.
1697.

L. De La Verdure
Curium Censor.

1812
Printed 1634

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